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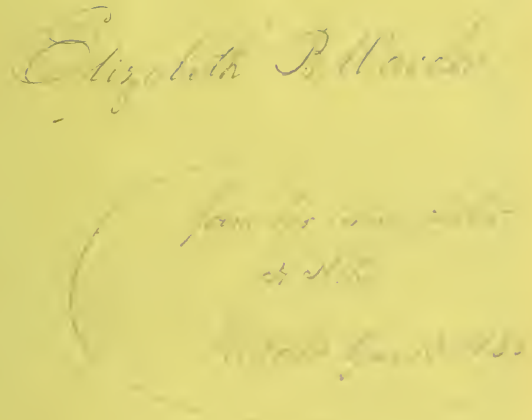

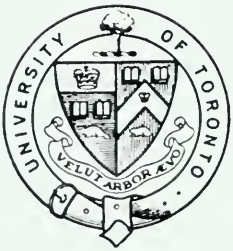

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MEMOIRS

OF THE

LIFE AND GOSPEL LABOURS

OF

STEPHEN GRELLET,

EDITED BY

BENJAMIN SEEBOHM.

THE FIELDS IN MANY PARTS I HAVE VISITED ARE WHITE UNTO HARVEST, SO THAT SOMETIMES I HAVE WISHED THAT I MIGHT HAVE THE LIFE OF METHUSELAH, OR THAT THE SUN MIGHT NEVER GO DOWN, THAT I MIGHT DO MY SHARE OF THAT GREAT WORK WHICH IS TO BE DONE IN THESE NATIONS.—*S. Grellet's Letter to Sarah Hustler*, Vol. i., p. 289.

IN TWO VOLUMES.

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CONTENTS.

Page

CHAPTER XXXIV.

THIRD VISIT TO EUROPE — CONSTANTINOPLE; DARDANELLES; SMYRNA 1

CHAPTER XXXV.

THIRD VISIT TO EUROPE — SCIO; ISLANDS OF THE ARCHIPELAGO; ATHENS 14

CHAPTER XXXVI.

THIRD VISIT TO EUROPE — CORINTH; PATRAS; ZANTE: CORFU ... 30

CHAPTER XXXVII.

THIRD VISIT TO EUROPE — BARLETTA; NAPLES 42

CHAPTER XXXVIII.

THIRD VISIT TO EUROPE — ROME 60

CHAPTER XXXIX.

THIRD VISIT TO EUROPE — FLORENCE; LEGHORN; VENICE; VERONA, &c. 83

CHAPTER XL.

THIRD VISIT TO EUROPE — MUNICH; AUGSBURG; STUTTGARD 93

CHAPTER XLI.

THIRD VISIT TO EUROPE — SWITZERLAND 108

Page

CHAPTER XLII.

THIRD VISIT TO EUROPE — SOUTH OF FRANCE; RETURN TO ENGLAND 117

CHAPTER XLIII.

THIRD VISIT TO EUROPE — CONCLUDING SERVICES IN ENGLAND AND IRELAND 126

CHAPTER XLIV.

VOYAGE HOME; ARRIVAL AT NEW YORK; PHILADELPHIA, NEW YORK, AND NEW ENGLAND YEARLY MEETINGS; VISIT TO FRIENDS AND OTHERS WITHIN THEIR COMPASS, AND IN CANADA 137

CHAPTER XLV.

REMOVAL TO BURLINGTON; RELIGIOUS VISIT TO MARYLAND; VIRGINIA; NORTH CAROLINA, &c. 149

CHAPTER XLVI.

RELIGIOUS VISIT TO OHIO; INDIANA; ILLINOIS; NEW ORLEANS, &c. 164

CHAPTER XLVII.

RELIGIOUS VISIT TO KENTUCKY; TENNESSEE; SOUTH AND NORTH CAROLINA, &c. 182

CHAPTER XLVIII.

THE SEPARATION 198

CHAPTER XLIX.

RELIGIOUS VISIT TO FRIENDS IN NEW YORK YEARLY MEETING .. 216

CHAPTER L.

FOURTH VISIT TO EUROPE — VOYAGE TO LIVERPOOL; VARIOUS RELIGIOUS ENGAGEMENTS IN ENGLAND; THE YEARLY MEETINGS IN LONDON; PREPARATIONS FOR THE CONTINENT 227

CHAPTER LI.

FOURTH VISIT TO EUROPE — HOLLAND; THE RHINE COUNTRY; PYRMONT; MINDEN 245

Page

CHAPTER LII.

Fourth Visit to Europe—Hanover; Brunswick; Quedlinburg; Magdeburg; Potsdam; Berlin 262

CHAPTER LIII.

Fourth Visit to Europe—Wittemberg; Halle; Weimar; Leipzic 282

CHAPTER LIV.

Fourth Visit to Europe—Dresden; Herrnhut and Bertholsdorf; Rumburg; Prague..... 294

CHAPTER LV.

Fourth Visit to Europe—Austria; Hungary 309

CHAPTER LVI.

Fourth Visit to Europe—Bavaria; Wirtemberg 318

CHAPTER LVII.

Fourth Visit to Europe—Strasburg; Ban de la Roche; Switzerland 335

CHAPTER LVIII.

Fourth Visit to Europe—The Waldenses 354

CHAPTER LIX.

Fourth Visit to Europe—Lyons; Avignon; Aix; Nismes; Congenies, etc.; Montpellier; Toulouse; Brives; Perigneux; Bergerac; St. Julien; Bordeaux; Bayonne..... 362

CHAPTER LX.

Fourth Visit to Europe—Spain; Madrid..... 378

CHAPTER LXI.

Fourth Visit to Europe—Spain; Valencia..... 395

CHAPTER LXII.

Fourth Visit to Europe—Spain; Barcelona; Return through France to England..... 405

Page

CHAPTER LXIII

Fourth Visit to Europe—Concluding Services in England, Scotland, and Ireland; Voyage to America, and safe arrival at home 416

CHAPTER LXIV.

Religious Visit to Ohio, Indiana, Baltimore, and North Carolina Yearly Meetings, &c.; Extracts from Letters ... 434

CHAPTER LXV.

New York and New England Yearly Meetings; Illness; Baltimore Yearly Meeting; Decease of William Allen; Deputation to Indiana Yearly Meeting; Letters..... 452

CHAPTER LXVI.

Philadelphia Yearly Meeting; Illness; Letters, &c. 468

CHAPTER LXVII.

Last Days and Decease 485

LIFE

OF

STEPHEN GRELLET.

CHAPTER XXXIV.

Third Visit to Europe.

Constantinople.—Dardanelles.—Smyrna.

Stephen Grellet had been permitted to leave Russia under very peaceful feelings. These continued to cheer him on his passage over the Black Sea, though, notwithstanding the fine weather, he was suffering from "very distressing sickness." The ground of his rejoicing was not that, through the Divine power, "the spirits had been made subject," but rather that, through the Redeemer's love, "his name was written in heaven." He felt himself "an unprofitable servant," yet, in looking *back* upon the scenes of his past labours, he had the reward of grace—the "answer of peace."

In looking *forward*, however, to what yet awaited him, he was brought very low "under great pressure of exercise." It was "not the fear of going into the midst of the plague that distressed him:"—

"I feel confidence," he writes on board the *Lord Cathcart*, "that my life is in the hands of my Almighty Father and Protector, so that, in quietness and peace, I can resign myself into his Divine hands and keeping;" "but," he adds, "I have a baptism to pass through, under a sense of the further service prepared for me in the nations to which I am going. I feel that I am but a worm. O Lord! direct and assist by thy Spirit thy very poor and unworthy servant!"

On the 11th of Seventh month, being still very poorly, and unable to move about, he writes:

This day, being First-day, my beloved companion inclined to have the seamen called together, to read the Bible to them. I encouraged him to do so. He afterwards spoke to them very suitably. As for me, silent prostration of soul before the Lord is my proper allotment.

His memoranda then proceed:

12th. I spent a night of watchfulness unto prayer, like Jacob, wrestling the whole night for the Lord's blessing, and towards morning, the light of his countenance has very graciously arisen upon me. My trust and confidence is renewed in him,—blessed and praised be his adorable name!

At seven, a.m., we discovered the entrance to the Bosphorus. We came down very rapidly, keeping close to the Asiatic side, and by six o'clock p.m., we anchored near the Seraglio. Constantinople, from our ship, appears a very beautiful city, with her many and large mosques, and their towering minarets; the many grave-yards, with upright grave-stones, and tall green aloe trees: the stones for the women are all of white marble, shaped to a point; the top of those for the men are shaped like the head of a man, painted according to the kind and colour of the turban that the individual wore. The streets are like an amphitheatre, one above another. The Asiatic part, on the opposite side, is beautiful also. This is the time when the Turks keep their Lent,

or Great Ramazan, and now during the night all their minarets are illuminated; some of them appear to have thousands of lights of various colours, according to the glasses in which they are fancifully placed; these make a grand display, particularly on the minarets near the Seraglio.

Constantinople, Seventh month, 13th. We landed at ten, a.m. Thomas Nixon Black, a merchant here for whom we had letters, kindly came on board to welcome us. He accompanied us up to Pera, where Sir Robert Liston, the British Ambassador resides. He had heard from London that we proposed to come to Constantinople, and expected us. Both he and his lady, who looks like a serious, motherly woman, very kindly pressed us to make our home in their palace, which stands in a very airy situation; but we declined their invitation, for we had previously accepted that of Nixon Black. We found that it would be unsafe to put up at any of the Turkish hotels, in most of which there are, or have been, some cases of the plague. Nixon Black resides very near to Sir Robert Liston's. The latter has had the kindness to send his Dragoman and a Janizary to bring our baggage from the ship. They put it in large bags made of horse-hair, which though handled by persons who have the plague, is not liable to communicate it, whereas woollen, cotton, &c., are conductors of it. They passed it through the custom-house without having it at all examined, not even opening the bags. When walking up the street from the ship, we tried to keep at a respectful distance from the Turks, so as not to touch their long flowing robes. We find the interior of this city very different from what it appeared from the ship. The streets are narrow, very steep and dirty. Some have loose rolling stones in them, which appear very unsafe footing for horses, yet we saw Turks going up or down with rapidity,—so sure-footed are their horses; but there is no way for carriages. We dined with the Ambassador. He stood for some years in that character in Philadelphia, before Washington was built, so that both he and his wife are well acquainted with several of our friends

in that city, where they frequently attended our meetings; they are therefore not strangers to our religious principles. Among other persons we met there, is his chief Dragoman, an old Turk of good information. He communicates nearly daily with the Sultan. Most of the business of Ambassadors here is transacted through such a medium, so that their Dragoman may be considered as their Prime Minister. He speaks good English and French, and evinces great liberality of sentiment. Several letters from America and England, of late dates, were waiting our arrival. One from dear William Forster, inclosing minutes of both the men's and women's Yearly Meetings, signed by their clerks, in which they convey their near and tender feeling of sympathy and unity with us under our various exercises and religious engagements in these distant nations, desiring our encouragement to proceed with faithfulness in the work whereto the Lord has sent us. O! how sweet it is, thus to have the unity and sympathy of the church! This is indeed a word of comfort and encouragement, that the Lord sends us in time of need. We received here a large supply of books of a religious character, and also some treating of our principles, in different languages, and a pretty good supply of New Testaments, sent us from Malta, in Greek, Latin, and Italian. Some of the Testaments are in modern Greek.

15th. Among the serious persons that we met with, are Greeks, Armenians, Italians, some from Ragusa, also the old Dragoman—a Turk, and his son-in-law. Seriousness appears in some of them. They generally manifest a great desire to become informed of our Christian testimonies; the Ragusans especially. They told us that some of their friends in their country had heard of our Society, and had often expressed desires to know more of us. We have supplied them with appropriate books,—all in French. We had religious opportunities with these persons to some satisfaction. We do not expect to have much to do among the Turks; my chief concern is for the Armenians and Greeks.

16th. We had felt our minds drawn towards their great prison, called the Bagnio, and, through the Dragoman, per-

mission to visit it was obtained. It has now only five hundred prisoners, but in time of war, especially, it is very crowded. Several thousands of poor fellow-beings are then immured in it. They are all mingled together, criminals, and prisoners of war. All those that are able to labour, are put to work in the ship-yards, arsenals, &c., contiguous to the prison. The latter is spacious and pretty airy during the summer, but very uncomfortable in rainy seasons, or cold weather. The prisoners are mostly chained two and two; no meat is given them; the ration of bread allowed by the Government would be sufficient if they received it, but the various hands through which it has to pass before it comes to them retain a great part of it, so that in the end the poor prisoners receive not one half of their allotted portion, and they have in consequence emaciated looks; some are so feeble that they can hardly drag themselves along. We had several opportunities with them, through our Dragoman. The Turkish officers who accompanied us did not appear to make any objection to it. We found but few attacked with the plague in the prison, at which we were surprised, for many parts of it are very filthy. It is thought to be owing to the free circulation of air. Whilst at work, which is from daylight to sunset, except a quarter of an hour at noon to eat their morsel of bread, an officer has the oversight of ten prisoners, and with a stick, which he applies pretty freely, urges them on to their work. These poor prisoners have indeed a miserable life, in consequence of which, many of them die. We visited other prisons, which are like the Segees in Russia; but here, as justice is quickly administered, they do not remain long. It frequently occurs that the police-officers, without taking the trouble to carry the offender to prison, give him the bastinado on the spot where they take him, or, if carried to prison, they administer it there on the soles of the feet. It is so severe, in some cases, that the sufferer dies in consequence of it.

The Captain Pasha wished to see us. We found with him the Captain of the Port. His Dragoman, who is a Greek Prince, interpreted for us. The Pasha wished to inquire

into the object of our visit here, what other nations we had visited, &c. It opened the way for our pleading on behalf of the suffering prisoners. We told him it was the love of God and man that prompted us, not to see the country, or the curiosities of it, but to endeavour to press upon all men to live virtuous and pious lives. If they did so, they would love God and man, and desire to promote the good of all men. As we parted, the Captain of the Port invited us to go and see the launch of a man of war. We told him that the most desirable sight he could give us would be that of a man of peace. These have been very painful engagements to us.

In the evening we visited a Greek merchant, who has large possessions on one of the islands in the Archipelago, where he has introduced several schools for the children of the poor. Other Greeks met us here, with whom we had a religious opportunity; these have generally received a good education.

The next morning, Sir Robert Liston and his valuable wife accompanied us some distance up the Bosphorus to see the Russian Ambassador, for whom we had a letter from Prince Alexander Galitzin; we went in his barge, which had eight rowers, all fine young Turks; each man handles two oars, and they manage them with great dexterity. We kept near the European side, on which are many handsome palaces; some of these are the residences of the Sultan's relatives. Some of the European Ambassadors also reside there. Sir R. Liston took us first to the Spanish Ambassador's, a particular friend of his; he sent him word yesterday that we should take a late breakfast with him. On account of the great heat of the weather we left Constantinople very early, but there having been a fine rain during the night, it was cool and very refreshing. On our entering the apartment of the Spanish Ambassador's wife, we were greatly surprised. It seemed from her dress and manners, as if we were with one of our women Friends; the Ambassador himself is a grave man, and simple in his dress and manners. She told us that from a child she was brought up in simplicity of dress, which she likes; it was, said she, her

valued mother's maxim and practice to endeavour to adorn the mind with Christian virtues, and not the body with vain apparel, which disfigures rather than embellishes it. "I have frequently thought," she said, "that could I have been in one of those nations where your Friends reside, I should have been one of your Society, for what I have heard of your religious principles has greatly endeared your Friends to me; you are, however, the first that I have ever seen. My mother often spoke of your Society and religious principles; she had read some of your books, but never saw any of your members; she dressed as plainly as I do." We found, on conversing with her on her religious views, that she has a claim to our Christian affection; the tenderness of her heart rendered her very near to us; she is acquainted with the sensible influences of the Divine Spirit. We were soon met by some of the other Ambassadors and their wives, —the Austrian, the Neapolitan, and the French. It was pleasant to see the harmony that appeared to be maintained among these representatives of different nations; had I anticipated such a meeting, I should probably have passed under much exercise, but being thus brought about without any agency of ours, I felt it my place to yield to whatever service might be designed by my dear Master on such an occasion; all speak French well; it was therefore easy to communicate to them what, in the love of the dear Redeemer, we apprehended ourselves required to do. We then went to the Russian Ambassador, who kindly offered to serve us in all things that he can.

On our return to Constantinople, we kept on the Asiatic side of the Bosphorus; we went on shore a short time, to see the beauty of the country and the prodigious size of the trees growing there. I felt much for our rowers, for they worked very hard, and being very strict observers of the fast, during Ramazan, they do not eat or drink from sunrise to sunset; they were very thirsty under the burning sun, yet they would not touch a drop of water. Amidst such observances of man's invention, what a great departure there is from the law of God! My heart is made very sad

at the voice of the criers from the tops of their minarets, that the hour of prayer has come: those who cannot go to the mosques, fall down on their knees in the street, their heads to the ground, and there remain for some time, regardless of the passengers around them; and yet, during these last nights, many murders have taken place; by order of the Government many of the Janizaries and others have been beheaded, and the bodies thrown into the Bosphorus; it is said, that last night two hundred had heavy irons put on them, and then were thrown into the river, at the point of the Seraglio. Sometimes I feel myself encompassed about with horrible darkness and distress.

21st. We have had several religious meetings in the palace of the British Ambassador, held in the large audience chamber; and some others at our own lodgings, where our generous host treats us with great kindness. We met with some valuable persons among the Armenians; they told us of some pious people at Tiflis and that neighborhood. We have sent them some books that treat on our Christian doctrines. We also find great openness among the Greeks. We do not go to see the Greek Patriarch, as there are some cases of the plague in his palace. We often see in the streets persons attacked with this disease, and it is not unfrequent that we meet the bodies of such as have died with it carried to the grave; they are laid upon a plank, which the bearers carry on their shoulders, and walk very fast, the body shaking so as almost to roll off; it is a very affecting sight. The mortality increases rapidly, and has now risen to about eight hundred per day.

We were to-day with several strangers,—Prussians, Swedes, Spaniards, &c. We directed them to the peaceable spirit of Christ. We had also another satisfactory meeting at the palace of the British Ambassador; among many others, the various Ambassadors and their wives were present; as we proposed soon to leave the city, this was a parting opportunity. Our taking leave of the wife of the Spanish Ambassador was in great Christian nearness; we leave with her some Friends' books, which she appears

much to value. Sir Robert Liston and wife have acted towards us the part of dear friends, and greatly facilitated our religious services, when opportunity for such has presented.

Having taken their departure from the Crescent City, S. G., goes on to say:

Dardanelles, 25th of Seventh month. Feeling ourselves at liberty to leave Constantinople, we took our passage for Smyrna, on the British brig *Whiting*. My mind had been under great oppression whilst in that city; great darkness prevails there; the poor Jews are under heavy suffering; the children of the Turks cast stones and dirt at them as they pass in the streets, and they dare not give a sign of displeasure, lest the parents of these children should inflict worse punishment on them, even to the cutting off their heads. The Greeks are but little better treated. The Franks, however, (persons of other European nations) are treated civilly, they being under the protection of their several Ambassadors. Dogs are seen in great numbers throughout that city; if a Jew or a Greek tries, with his stick or foot, to clear his way among them, and a Turk happens to see it, he does not escape a severe punishment.

In our visit to those oppressed Greeks and Armenians, we obtained the names of several valuable persons, who reside in parts of Greece where we may come. The account we have from Smyrna is gloomy, the plague has greatly prevailed there. We are at anchor here, waiting for a pass from the castle to allow our vessel to proceed on her voyage. We are in sight of those enormous guns whereby stones of great size are intended to be thrown at the vessels that attempt to pass up or down the Dardanelles without a permit, or in time of war.

26th. Smyrna. We came down here with great rapidity, the current being very strong. We had the island of Tenedos on our right, and the spot on which ancient Troy was seated on our left, in Asia Minor. Then, passing by Mytilene, we arrived here this afternoon, where we have taken up

our quarters at an inn, kept by a Swiss. Here resides David Offley, son of our late much valued friend Daniel Offley. I knew David in Philadelphia when he was a youth; he has given us a hearty reception. During the prevalence of the plague, all intercourse between the Franks and other inhabitants was interrupted, but now it is restored again. The day before yesterday there was but one new case of that disease, and no other has appeared to-day.

29th. Our minds are here greatly relieved from the load of oppression and distress under which we were at Constantinople. We meet with a number of Greeks who are serious persons, and religiously disposed. We have had some private and more public religious opportunities among them. A Dragoman kindly undertakes to be our interpreter, both among the Greeks and such of the Turks as we visit. One of these in particular has much interested us. He is the Bey Effendi, Director of the custom-house. He sent us an invitation by our Dragoman to visit him. He is a mild, good-looking man. When we came to his spacious apartment, he was sitting after the Turkish fashion in his divan on a rich carpet, cross-legged, with several pillows under and near him. There were about twenty Turks with him, who all kept silence. The Bey had his own Dragoman in attendance, so ours gave way to him. He first introduced coffee,—a sign that the visitor is welcome; then sherbet, a cooling, very pleasant drink,—a further evidence that he is superlatively welcome; soon after which a conversation began between the Bey and us. His Dragoman interpreted, but it went on very heavily. Our minds were strongly attracted towards the Bey, but there was something which we could not understand. It was even distressing to our feelings. On our withdrawing the Bey took leave of us in a most kind manner, as if he had a sense of the state of our minds. He called our Dragoman near, and whispered to him, "I cannot confide in these men (the Turks,) about me, but very soon I will send another request to these friends to come here." We were sent for again the next day. We felt at first much disappointed on finding the Bey surrounded by many

more Turks than there were on the preceding day; but the Bey now told us through our own Dragoman, "you may now speak freely; *all* these are my friends, in whom I have all confidence." He evinced great liberality of sentiment; said that he lamented the benighted state of his nation; inquired into the nature of our religious principles, and both he and the other Turks appeared much pleased with our answers. He said, that if all men were attentive and obedient to the Spirit of God in their hearts, peace, harmony and happiness would prevail over the whole world; for all the woe and misery that attend man in this life, are the consequence of his departure from this blessed and Divine principle. He made no objection to the testimony we bore to that redemption from sin that comes by the Lord Jesus Christ, and to the nature of that kingdom of blessedness and glory which he has prepared for those, who, believing in him, love and obey him. Being told that we proposed to go from Smyrna to Scio, he called for his secretary to write some lines recommending us to the Turkish Governor there, his particular friend, and son of the Captain Pasha, at Constantinople. The secretary wrote on his knees, with a reed. Instead of signing it, the Bey, after their manner, sealed it with his signet, which he carries at his wrist.

We had several religious opportunities with the Armenians and others; also with many of the Europeans of several nations. Besides merchants, almost every nation has a Consul here. Those attached to them and their families make them pretty numerous. We had a long visit from a Popish priest, who said much in support of their mass, confession, penance, purgatory, &c,—but he got into such a passion, that we tried to get rid of him as soon as we could. We visited their prisons. In one of these we were much interested in a young Greek whose offence was, that he was found in the night without a light. We succeeded in having him released, by paying to the keepers of the prison twenty piasters, about two dollars. In another prison we found many confined for small debts, mostly Greeks. Several of them claimed much of our tender feeling and sympathy. By

paying one hundred and fifty piasters, we had most of them released from their confinement. We could but smile at ourselves, being among Turks, and bargaining with them for the liberty of those poor Greeks and Armenians, which we obtained for about two-thirds, or three-fourths less than at first asked. We also visited the Greek and Armenian hospitals, for some of whose inmates we felt very tenderly. We had much satisfaction in a visit to a school for about three hundred Greek children.

31st. Paid another satisfactory visit to the Bey Effendi; we gave him "Penn's Maxims," "Rise and Progress," "No Cross, No Crown," &c. He desired Regio, our Dragoman, to come and read these to him.

Previous to our departure, we had a satisfactory meeting in the house of David Offley, whose wife is a Greek; many of the Greeks and persons who inhabit the quarter of the Franks attended. By the British Consul from Adrianople, who came with us from Constantinople, we had a good opportunity of sending to that place, and parts adjacent, a selection of books treating on our religious principles, as we heard that there are pious persons there who inquire into the Christian testimonies of our Society. Their desire to know more of them appears to have arisen from the circumstance, that a Greek Bishop, at Janina, by some means came into possession, a few years ago, of a copy of Barclay's Apology, in Latin, from Malta. The reading of it pleased him so much, that he made a translation of it into Greek, and took the pains to have two or more copies transcribed. One of these was sent to Tiflis, where again the bishops had some portions translated into Arabic, particularly those on Divine worship and the ministry. Some of these were circulated both in Egypt and Armenia.

By the advice of our friends here we have procured a person to act as interpreter for us, and to provide for us in our future journeyings; without such an attendant, they say we could not get along; for here, as in Russia and particularly among the Tartars, we have to buy our food and cook it ourselves. Sobiesky, our Pole, had been very serviceable

to us in these respects. The person we have engaged here is well recommended; he is a Greek, and speaks the Turkish, Italian, and French languages.

Having made these arrangements they left Smyrna, and went on board the boat for Scio, about half past ten at night.

CHAPTER XXXV.

Third Visit to Europe.

Scio.—Islands of the Archipelago.—Athens.

Nearly a month was now occupied by a visit to Scio and Athens, and some of the intermediate islands. Of this, and the perilous incidents connected with it, Stephen Grellet gives the following graphic details:

We left Smyrna on the 31st of the Seventh month. The boat on which we embarked is of the shape of a canoe, with two men to row it. With ourselves and Martini, our Greek, we made five altogether, and with our baggage, the boat was almost filled. As it was fine weather it was expected that we should reach Scio in about twenty-four hours; a small quantity of provisions was therefore thought sufficient to take with us; we went on very nicely for a few hours, when the wind began to blow heavily, and the waves washed over us, to our no small danger; each of us having a large camlet cloak, we spread them over us and the boat, making a kind of deck; at the same time we were busy baling out the water that washed in with every wave; our rowers meanwhile made great efforts to reach an uninhabited barren spot, called English Island, which is however pretty large. We did not discover on it a single shrub or any thing green; perhaps there might have been some grass before the great heat of the summer, but now every thing is parched by the scorching sun. We were thankful in being able to make a safe landing, for, very soon after we had done so, the wind increased furiously, and had we been still at sea, we could

not have escaped a watery grave. We tried to erect a kind of tent with the oars and the sail of our boat, to protect us from the burning sun. Very near the place where we were encamped are extensive ruins, of which very little more than the foundation remains; it appears there was once a large city on this island; in the centre of it are the remains of large colonnades, that supported a great extent of vaults. The day after our coming to this island, two boats with Turks in them also came to it, landing at the same place we had done. My dear companion and the rest of the company had taken a walk to seek for water, and I was left alone in the tent. Some of the Turks came and sat down at the entrance of it, having with them fire-arms, their large swords and poignards; they began to fire their guns and pistols at blank-marks, and by their signs urged me to show my fire-arms; they were beginning to be rude, when my company, attracted by the firing, returned; they at first thought I had been murdered; the Turks then retired to their boats, where they continued during the night—which we passed in some anxiety, watching their movements; but to our relief, towards morning, they rowed away to another part of the island. Our stock of provisions being very small, we had to limit ourselves to a scanty allowance; our greatest difficulty was the want of water; we in vain sought for some; neither could we discover any fish near the island, nor birds on it; scorpions are very numerous, several of these were under nearly every stone that we turned over, and many were seen in our tent. In our rambles in search of water we discovered some species of dwarf myrtles.

Our minds are preserved in calmness, staid on the Lord; we have the confidence that he can open the way for our release from this state of danger and suffering. In his will we feel resigned; with reverent gratitude we can also say, that if our mouth is dried for want of water, our minds are refreshed by his Divine presence; for truly we feel that our springs are in him, as David said, "All my springs are in thee, O Lord." Our bathing often in the sea is refreshing.

Eighth month, 3rd. Last evening, we saw another boat

landing at some distance from us. The men appeared very wet by the waves of the sea. In the dark, Martini, our Greek, went towards them to try and find out who they were. He discovered them to be coiners of false money. He says that this island is much resorted to by that class of men, and by pirates. These men it appears discovered us also. We being five in number, they did not like to begin their operations so near us, and early this morning they went to another part of the island.

Scio, 4th. The wind abated last night so as to encourage us to put to sea again early this morning. It was hard and dangerous work, till we had succeeded in doubling the Cape, and were well drenched by the waves. We reached this island early this afternoon, with hearts prepared to ascribe thanksgiving and praise to the Lord, who has sustained us under hunger and thirst, and delivered us from imminent danger. Blessed for ever and ever be his holy name! Amen and amen!

5th. Accompanied by the British Consul, who is an Italian, we went to see the Turkish Governor, and gave him the letter we had from Ali Bey. He received us with affability, and kindly offered to assist us in whatever way he can, whilst we continue on this island. We find here a Greek Neophyte, named Bambass, a very interesting, sensible, and pious man, of Christian liberality. He takes great interest in the education of the children of his nation, particularly of the girls. That sex has been so neglected in this particular, that there are but few women, even among the wives of wealthy Greeks, who can read. Many of the men have received a good education in several parts of Europe. Bambass is at the head of the schools here. With much labour he has compiled a book of ethics from the ancient Greek philosophers. His extracts contain the best sentiments out of their works. He has a printing-press, and he intends this work for the use of the schools. It has brought us under much concern that the minds of the youth should be thus early directed to heathen writers, instead of having instilled into them the pure principles of Christianity. Where can

we find any so pure, and so excellent as in the Holy Scriptures? We visited also the five Ephori. These are chosen yearly by the inhabitants of the island, from among the first rank and the most worthy of their citizens; though at the time of their nomination they may reside in other places, or be engaged in their mercantile pursuits in various parts of Europe, the Levant, &c.—yet on being nominated to the office, they immediately repair here. The internal government of the island devolves upon them. They purchase this privilege from the Turks, whose Governor has the citadel in his possession.

8th. Feeling deeply the vital importance that an education given to young people should be grounded on Christian principles, we have prepared in the Greek language the same Scripture Lessons we had compiled in Russia. We have spent nearly the whole of these last few nights in completing them. We have presented them to Bambass, telling him also of our first inducement for preparing them in Russia. He examined them with much attention, then said, "This is the very thing that is wanted,—surely Divine Providence has sent you here." Then, in the most noble manner, he concluded to lay aside his own work, compiled with so much labour, and immediately to print the Lessons instead. We have visited several Greeks, who reside in the country. Some of them are men of religious feelings.

This is a beautiful island. By means of irrigation they render it literally a watered garden. The water is drawn night and day out of wells, by mules, horses or oxen, which they change every three or four hours. From the height to which it is raised it falls into reservoirs, thence it comes down in a variety of fanciful forms, like cascades. These are shaded by orange trees, lemon trees, grape vines, &c.;—and under these they have delightful arbours, amidst grounds on which a variety of excellent fruits, vegetables, &c., grow luxuriantly. It is thought that Scio contains more than fifty thousand Greeks, beside nearly the same number of Turks. Twenty thousand of these are Roman Catholics. Beautiful and refreshing as is the country, the town is dirty

and disagreeable. The place we lodge at is filthy. Bugs abound, and musquitoes, fleas, &c., are so troublesome that we cannot rest at night.

We made the acquaintance of Petro Corpy. He resides in Egypt, at Grand Cairo. He is a tender-spirited man, acquainted with vital religion. He tells us of several persons at Cairo and thereabouts, who are like-minded with him, and who would appreciate such books as we had presented him with. He has taken some in charge for the purpose; and as he is frequently with Ali Pasha, we have given him some suitable ones which he will hand to him. In various ways a little seed may be sown which may produce a little fruit to the Lord's glory. As the Pasha takes an interest in schools, we send him also a manual of the system of schools on the plan of mutual instruction.

We went, this afternoon, four miles out of town on mules, to visit some of the schools of Bambass. Here we met with several of the chief Greeks of the island, with one of whom we and some of the company took a late dinner. The way opened for a religious opportunity with them. The more we are with Bambass, the greater esteem we have for him. He has at heart the best welfare of the people.

9th. Went out into the country to see Rodocanaki, the primate of the five Ephori who govern the island this year. He had kindly sent us mules for the purpose. Both he and his family are religiously disposed. He took us to see an Armenian who is banker to the Sultan. He had heard of us and wished to see us. We took the opportunity, whilst giving him some books of a religious character, to request him to present to the Sultan some that we thought suitable to draw his attention to the peaceable kingdom of Christ. We were in the evening with the Greek Archbishop, Plato. Here, as in Russia, we find spiritual-mindedness in the Greek upper clergy; but their monks are generally, with some exceptions, in much ignorance. Some of them are men who, to flee from the hand of justice, have retired into monasteries; but their putting on the monk's attire changes not their depraved hearts.

In the afternoon we went to the country seat of Peole Mavrocordati, a very beautiful place; it was a treat to pass the night in a clean and cool lodging, and to sleep on a bed, which we have very seldom done since we left Petersburg; yet even here, as the man was arranging the bed-clothes, a scorpion, near the pillow, bit him so severely that his hand swelled considerably up to the arm, attended with much pain; dressed with some alkali it was, however, nearly well by morning. Scorpions are numerous in all these parts. Professor Bambass joined us at this house; we had a satisfactory religious meeting with them; the purity and simplicity of the Christian religion, as set forth in the Gospel by the Apostles, was unfolded to them, and contrasted with the many ceremonies, Jewish and idolatrous practices, that have been devised and introduced into the nominal church by Christian professors under various names. Bambass said, after the meeting concluded, "I fully unite with the testimony borne this evening among us; I am in the monastic order; I was introduced into it when very young, before my judgment was formed, or I was even of an age to form one. Monks have done much harm to the church, and they bear some of the strong marks the Apostles gave of the apostacy." He highly approved of our views of Divine worship, and of the ministry.

Bishop Plato came here in the morning; we had a full opportunity with him and others; as some of them do not understand French, the Archbishop acted as interpreter. The particular subjects treated of were, redemption by our Lord Jesus Christ, his saving baptism, Divine worship, the influences of the holy Spirit, the cause of the great declension in the Church, and the way whereby man can rise again from his fallen estate, all of which he rendered with much precision, as some competent judges told us afterwards.

13th. Petro Corpy has paid us another visit; he appears anxious to obtain more information, and the knowledge of the saving Truth; he also wished to know how he and his friends in Egypt should conduct their meetings for Divine worship. We directed him to a close attention to the

guidance of the Divine Spirit, for which we must wait, that we may be led into all Truth; under its influence pure and acceptable worship is to be performed. He is in a very tender state of mind; he accompanied us in a visit to the prisons for criminals and debtors; there is also a prison for females, entirely separated from that of the men; they have women for their keepers. The Vice-Governor, a humane man, a Turk, has these prisons under his care; we had some serious conversation with him.

We are made very sad by the account we hear of the peculiar suffering which many families, among the Greeks here and in other places, are brought under by the machinations of some Popish priests and monks, who came into these parts some time since from Rome as missionaries. The greater part of the Greeks are of the Greek Church, but others are Roman Catholics; many marriages have taken place between persons of these two denominations; the missionaries now go about proclaiming excommunication and damnation upon all those who have taken wives or husbands out of the pale of the church of Rome. Many of these poor benighted people have been so frightened, that they have actually been divorced; some of them had lived very happily together twenty or forty years, and have children and grandchildren; thus families are involved in serious difficulties. Oh how dark! how mischievous is this anti-christian spirit! I feel much sympathy for these poor sufferers.

Apprehending that the time of our departure from Scio is near, we have hired a boat of about five tons, to take us to several other islands, and thence to the Morea. This evening we went out into the country to John Rodocanaki's, the primate, to have one more religious meeting with the people in his neighbourhood. Bambass was there. The banker of the Sultan also, and several of the Ephori. The minds of many were solemnized, and appeared tender under the Lord's power manifested over us. The banker was much affected.

By accounts received from Constantinople, it appears that the mortality, caused by the plague, increased considerably

after our departure from that city. A very few days after we left Smyrna, great commotions took place there. The Turkish populace rose *en masse*, and threatened a general massacre of the Christians. French and English frigates being then in port, the Consuls of these two nations sent word to the Turks, that if they proceeded to take the life of a single Christian, the frigates should immediately destroy the whole of that part of the city which they inhabit. The Turks were so intimidated, that they did not proceed to further extremities. The cause of all this is thought to be the discovery of the bodies of six Turks, beheaded by the Turkish authorities, whom the people supposed to have been killed by some of the Christians.

Having completed their services in Scio, they crossed the Archipelago to Athens.—

14th. As we were entering our boat this morning, we met with some Greeks landing from Smyrna, who confirmed the above account. One of them had a letter for me from my beloved wife, committed to his charge at Smyrna. This letter has reached me in the very short space of ten weeks from America. One of these men resides at Tiflis. He confirms the account that they have there a translation of parts of Barclay's Apology, and some other books, which he says will be much valued by many in that country.

We took our departure from Scio, accompanied by our Greek interpreter, with peaceful minds, and grateful hearts, for the Lord's help extended to us on this island, where we leave many who have been much endeared to us, in the love of the Gospel of Christ, our Redeemer. We proceeded only ten miles on our way, for our boat is a dull sailor, unless the wind is very fair. Our two men and a boy who manage her, have not much energy. We have now anchored for the night, at the south end of the island. We went on shore to visit a monastery in ruins, on the top of a high hill, and found in it a few individuals who live like hermits. We had conversation with one who appears sincere in his religious

profession. He has withdrawn from the world, to spend his time in retirement. In our walk, we came among their mastic plantations. It is an excellent aromatic gum, and is kept exclusively for the use of the seraglio of the Sultan, unless clandestinely disposed of otherwise. They chew it, mix it with bread or sweet-meats, and with their drink also. There are twenty-one villages here, where it is cultivated. It is not known to grow in any other part.

15th. Having passed last night in our boat, the starry heavens for our canopy, we proceeded on our voyage, but had come fifteen miles only, when our captain cast anchor again. This is a very rocky coast. We went on shore and found a beautiful grotto, where, sheltered from the sun, we two sat down together in this solitary retreat, and held our little meeting. The Lord contrited our spirits by his good presence; truly he draws near to the two only, who are met in his name. Though solitary, we feel at seasons as if we were encircled by many of our beloved friends in England and America, and some of those precious ones whom we have visited in several places. We unite with them in our spirits in proclaiming the love, mercy, goodness and power of a gracious God and Redeemer.

17th. We were intending for Caristo; but a strong contrary wind brought us to the island of Andros. We visited their village, and had a religious opportunity with the people and their priest. We encouraged them to a pious and virtuous life, and to give a religious and guarded education to their children, instructing them, by their example, to live in the fear of God, and in obedience to his commandments. We left with them several New Testaments in Greek.

19th. Came to Tinos this afternoon. We had proceeded only a few hours towards that island, when we met a vessel, the crew of which told us that last night they were chased by pirates, in two large row-boats, full of men. They had fired several times at them, but their vessel sailing well had enabled them to escape. This was unpleasant information; but as it was now noon, we hoped to escape them. As we were going between the two islands, Andros and Tinos, we

discovered at a distance a row-boat, which we thought might be a fisherman, and we kept on our course; but the wind dying away we saw two other boats join it and come towards us. Our captain soon knew them to be pirates of the worst kind, who destroy lives, sink the vessel, and carry away only the plunder. We were very near an inlet on Tinos, but there was no wind, and the boat too clumsy to be acted upon by our oars. Meanwhile the pirates had come very near us. It did not appear that we could escape their merciless hands, when He who commandeth the wind and the sea, and they obey him, caused the wind to blow from the very direction, which took our boat, fast as the flight of a bird, right into the inlet of the island,--where the pirates dared not venture. Had not the Lord thus in mercy interposed, a few minutes more would probably have ended our mortal lives. Surely we have cause to bless and to magnify his adorable name! Our Greeks appeared to be sensible of the wonderful escape.

We visited the inhabitants in their little town; had some religious service among them, and distributed some New Testaments and tracts. We left them early this morning; we were nearly out of sight when we saw a boat coming from the island towards us; they were men who were absent from the town last night; on their return, seeing the New Testaments and tracts, they were desirous that we should give some to them also, which we did. The wind was fresh and fair, so that we swiftly passed the place where the piratical boats had been lurking among the rocks; but we saw nothing more of them. We proceeded towards the island of Zea; but the wind rose to a heavy gale, and towards evening the waves broke in upon us in a fearful manner; our prospect was the more gloomy as the night was very dark, and the coast of that island rocky. Our Captain supposed he must be opposite the narrow entrance into the small harbour, and he concluded to make the attempt to run in. Through the goodness of Him whose ways are in the clouds and in the sea, we were favoured to get in safely about midnight. Refreshed with a little bread and cheese we had with us, we passed the

rest of the night in the boat. In the morning we hired mules to ride up to the town, which is situated at the top of the island. Their towns or villages are generally on the highest ground; it enables them to see from a distance the coming of an enemy. The ascent to this town is very steep, up a narrow stony path, six miles distant from the place where we landed. We purchased some provisions, and through the assistance of the English Consul, an Italian, and the schoolmaster, who both spoke French, we had a religious opportunity with the inhabitants who collected on the occasion. We had another satisfactory one with the children in the schoolhouse. On our return we both had a narrow escape of our lives. My mule made a false step among the rocks in a very steep place; she fell upon her head with such force as to turn over, and come upon me, thrown forward as I was to some distance down the hill; my beloved companion seeing me thus fall, and the mule upon me, made haste to dismount to come to my assistance; but in his hurry his feet got entangled in the loops of a rope that served for stirrups, and he also fell down under his mule; our Greek coming to our help, neither of us received any material injury, though I was much bruised.

Leaving that island, we doubled Cape Colonna, at the point of which stand many large columns, monuments of Grecian antiquity. The evening of the 23rd the wind so increased that our Captain sought for shelter in a bay; we could not find any inhabitants, though we ascended a high hill to look out for them; we passed the night again in the boat. The scorpions on shore are so numerous, and a small red ant, whose bite is like fire, so abundant, and the danger from robbers so great, that we are told it is safer to be in our boat, at some distance from the land.

Athens, 24th of Eighth month. Early this afternoon we landed on the Piræeus; we met with Pinkerton, just as he was getting on board a vessel bound for Constantinople; we had been several times with his wife at Petersburg. We saw on the quay a large quantity of goat-skins filled with oil; they have a curious appearance; the head of the

animal is taken off, the neck and the legs above the first joint remaining; it is in this way that oil is shipped from various parts of Greece. We procured asses to carry us to Athens; two wooden slabs, on which we spread our overcoats, were our saddles; loops at the end of a rope our stirrups; another rope served for a bridle: thus we made our entrance into that ancient city. It was a two hours' ride; the road passes through ruins of old buildings, which extend from the Piræeus to Mars' Hill, and far beyond; the ground to a great distance is covered with broken pieces of earthen vessels, and the remains of large columns are prostrated here and there; some are still standing round about or supporting their ancient temples.

25th. On our way to several persons, for whom we had letters, we passed a number of ruins, among others, those of several temples; our attention was particularly directed to those of Jupiter and Minerva; though these buildings were erected above two thousand years ago, parts of them are nearly entire, many of the carvings appear as if they were but a few years old, some of their ancient idols are still standing, and the places where many more once stood still remain; it gives one an idea to what extent idolatry prevailed in these parts, where ignorance and darkness now reign extensively. The generality of the Greeks here are in a debased state; my spirits are greatly depressed, and my heart is sorrowful at what is now to be seen, heard, and felt, and at the picture exhibited of ancient vice and darkness. The only person we have as yet met with who manifests religious sensibility, is a Greek, on his way back to Adrianople.

27th. A Capuchin friar has called several times at our lodgings to see us, and we were told manifested great disappointment at not meeting with us; he left a message pressingly requesting that we would call upon him; a similar message was sent us also by Gropius, the Austrian Consul. I was at first unwilling to go, not expecting to meet in him anything calculated to minister comfort to my soul's distress; but I felt it right, however reluctantly, to call upon

him; he resides at a place called the Lantern of Diogenes; on seeing him at a distance, in the rough garb of the true Capuchin with a long beard, I was the more prepossessed against him, but I had hardly exchanged a word with him when my feelings were totally changed; I saw in him the humble Christian, the spiritually-minded man; I felt I could salute him as the disciple of the Lord Jesus Christ; his name is Paul. We had much freedom in religious and edifying conversation; he is very industrious in distributing the Holy Scriptures among the people generally, and he has given or sold many copies of the New Testament to the Turks, who come privately to him to obtain it; some of them have told him that they read it with great delight, for they are convinced that the doctrine it contains has come from heaven. He told us how greatly he was tried with the missionaries, who have come from the Propaganda at Rome, and are the evil instruments of destroying much domestic happiness among the Greeks, who have intermarried with the Roman Catholics; he said that he had strongly endeavoured to dissuade them from such conduct, urging them to return home, and that he had written to Rome to represent the mischief they are doing. He spends much of his time in religious retirement, for he knows that it is in the temple of the heart that the Lord is to be found, worshipped and honoured; that *there* is the altar on which acceptable sacrifice is to be brought to the Lord, and there also is the light of Truth to be seen burning continually,—a light never to go out,—not like those wax-lights that they have on their outward altars. We encouraged him to keep this light that the Lord has lighted in his heart, bright and burning, to direct the attention of the people to it,—to be an instrument to gather them to Christ and to his Spirit, that they may know him as their Teacher and Almighty Redeemer. He came to our lodgings in the evening to spend a couple of hours, when we waited together on the Lord, and felt the refreshings from his Divine presence. He told us that he had disposed of all his New Testaments, and could not supply the present demand from persons who

appeared desirous to possess the inspired volume. We placed several in his hands for this purpose; also religious tracts in several languages, which he is delighted to have.

I heard of a converted Jew who was travelling in Arabia, and had a number of New Testaments in that language, which he distributed on his journey; he was also in the practice of frequently reading it to the people in the market-places. On one of these occasions he was sent for by the Pasha, who in a rough manner inquired of him, "What is this that I hear of you? it is said that you read in a book that declaims against Mahomet and our holy religion, and which is calculated to cause the people to revolt against the Sultan, &c." The Jew replied, "You have been greatly misinformed; for the book I read in has not the name of Mahomet in it; it was even written before Mahomet was born; and, so far is the doctrine it contains from exciting the people to revolt, that if they were obedient to it, the Grand Sultan could not have a more peaceful and upright people in all his dominions. To convince yourself of it, please to accept this one copy of it," on which he presented him with a New Testament, in Arabic, very nicely bound. The Pasha took it, examined it, and said, "It is a very pretty book."—Books in those parts are rare. A few days after, the Jew had occasion to go to the palace of the Pasha; when at the door, he heard the Pasha reading in the Testament to many of his people who stood about him; he was then reading some of the miracles recorded by the Evangelists, and now and then made his own remarks to his attendants. Observing the Jew at the door, he called out to him, "Come in, come in; I am reading out of your book to my people; Christ was indeed a great one; I also observe that all his miracles were made publicly among the people, whereas all those of Mahomet were in private."

We found a few serious persons among the Greeks, with whom, as well as in the families of several of the Consuls, we had some religious service.

Meeting in the streets some black people who appeared to enjoy themselves, and were dressed very clean, I asked them

if they were slaves. They said they had been such, but they were now free. I queried how they had obtained their freedom. They answered, that it was very common among the Turks, when slaves have served them a sufficient number of years, to compensate them for the price paid for them, and, if they have behaved well, to give them their liberty. Among these were several men and women under thirty years of age. They appeared well-behaved persons. What an example is here given to Christian professors, by Turks! Such actions are very rare in our southern states. I had an opportunity of seeing, at Smyrna, a considerable number of slaves, lately come from the interior of Africa. They were left at liberty to go about in the streets or in the market-place. Some of them were even asking persons if they would not purchase them. They are not treated as on the American shores, when landing from slave-ships, or when marched from one state to another, chained together, or shut up in jails at night.

Before leaving Athens, Stephen Grellet was again brought into much thoughtfulness on account of the time drawing near, when his dear friend William Allen anticipated he might be released from his present religious engagement, and feel at liberty to return home. He thus alludes to it in his last record at Athens:—

My beloved companion has it under his serious consideration to leave me, after we have visited some of the Ionian Isles, and to return to England. I feel heavy at the prospect; especially as I have a weighty service before me; particularly in Italy. To thy guidance, O Lord! and thy Almighty protection, I submit myself. Thou hast hitherto led about thy servant, and instructed and preserved him in the way that thou hast sent him;—in the continuance of thy goodness, mercy and saving strength, O! be thou pleased to increase my confidence! Thou knowest how weak, and how

poor I am, and what proneness also there is in me to be of a doubtful spirit!

"My mind is frequently brought," he continues, "under deep feelings for Italy,—Rome, &c. It is now upon me by night and by day. The time appears to have nearly come for me to go there. Heavy are my gospel bonds."

CHAPTER XXXVI.

Third Visit to Europe.

Corinth.—Patras.—Zante.—Corfu.

They now "departed from Athens and came to Corinth." This place so closely connected with the life and labours of the great Apostle of the Gentiles, and the early progress of Christianity, they found almost crushed under the influence of Mahometan oppression. The city where Paul was once so much "pressed in spirit, and testified that Jesus was Christ;" where he commenced his Christian correspondence with the primitive churches,—from which, or to which, he wrote some of his most important Epistles,—and which has so many interesting claims upon the attention of the Christian student,* did not afford much scope for their Gospel labours. They soon left it, and passed on to Patras. Thence they sailed to Zante, among the Ionian Isles. Here they were detained by the serious illness of William Allen. After his partial recovery they proceeded to Corfu, where, having "partaken together of the consolations of the Gospel," their *joint* labours came to a close. With deepened feelings of Christian fellowship they took leave of each other. William Allen went to Malta, on his homeward course; and Stephen Grellet

* See the "Life and Epistles of St. Paul," by Conybeare and Howson.

embarked for Italy. Pursuing his narrative he says:—

Eighth month, 28th. We left Athens early this morning on horseback. The roads were hilly and stony, and the sun very hot. The country is beautiful, and some of the views are grand. We came about twelve miles to a village which was formerly a considerable town, called Lefsina. From the many ruins scattered about, we judge that it had once large and stately buildings The marble columns that sustained some edifices are beautifully carved and fluted. Many of them are more than three feet in diameter. The miserable house at which we stopped, and in which we were glad to have a shelter from the scorching sun, has an earthen floor. Our horses were admitted as well as ourselves; but on the place which we occupied there were some mats to sit upon. I felt so weary and spent by the heat of the sun, that I would gladly have laid down to take some rest: but we had hardly come in, when about twenty of the villagers came to gaze at us. More of them followed soon after, and their priest among them. I felt the love of Christ towards them. I wished to communicate something to them, but our interpreter was not there. He had gone into the village to buy some provisions. Another way however seemed to open for conveying my religious impressions. I opened the Greek Testament on those parts which contained what I wished to bring before them. These passages I got the priest to read to them. So forcible is the plain truth, in the simple language of Scripture, that, on hearing it read, several of these people were much affected, and broken into tears, so that when our interpreter returned, their hearts were prepared to receive what we had further to impart. We found that they had never heard the Scriptures read. The priest himself had not a copy of them. He entreated us to give him one, saying, he would keep it very carefully locked up in the church. We told him, before all the people, that we would give them a few copies, on condition that they would not keep them locked up, but that frequently during the week, and especially

on First-days, they would meet together, and that the priest or such of them as are able, would read them audibly to all the others. They promised they would do so, and parted from us in great tenderness.

We rode then about fifteen miles further to Megara, an ancient town of the Athenians; it was formerly a very populous place, now it contains about two thousand inhabitants; their houses are poor, and so is also their land about them, for want of cultivation; it was once very fertile; the mountains round are beautiful. We found much openness among the people, and distributed several New Testaments and tracts. I felt very unwell during the night; the heat of the sun having affected my head, and the bugs, &c., not allowing us to keep in doors, we passed the night on the house top, a flat roof as is usual here; but there the red ants greatly annoyed us; they are very venomous.

Next morning we rode twenty miles to a large shady tree, near which there is water,—two very desirable objects under such a warm sun; we needed them both very much, especially as we had just come down a steep, rocky mountain, in doing which, some dangers attended by the falling down of our horses and mules; here we made our meal on a piece of bread, and drank some of the water; it so refreshed us, that we thought the best served table could not have proved a better treat to us. The whole of our ride to-day has been mostly through a rocky and barren land. The first signs of inhabitants we met were four large dogs that came furiously at us; we were in a strait for awhile, but some Turks appeared at their barking, and we found ourselves at a military post of Turks placed there a few months since. The part of the country we have travelled was infested with robbers, especially near the water where we had refreshed ourselves; we did not see any, though travellers are still frequently molested by them, sometimes to the loss of their lives. The Lord, under the shadow of whose wings we have trusted, is mercifully pleased to be our shield and deliverer, day after day; blessed and holy is his name! We reached Corinth at night. We took up our quarters at a kind of inn kept by an Italian.

Corinth, 30th. We spent some very interesting hours with the Primate of the Greeks in these parts; he is in a feeble state of health, and is a thoughtful serious man; he feels deeply for the degraded and oppressed state in which the people of his nation are kept by the Turkish authorities; the iron yoke being heavier on them here than in any parts where we have been. The Turks in their sports, or to try the edge of their sabres, cut off a man's head, as he passes them in the street or highway; or, to show what good marksmen they are, they fire at him with their guns; and no public notice is taken of it. The Primate appears to have his heart turned towards a better life, which he hopes to enter through faith in the redeeming mercy and free love of Christ. We gave him Penn's "No Cross, No Crown," and some religious tracts. We shall long remember the sweetness and tenderness of his spirit.

Finding no object to detain us here, we hired a fishing boat to take us, by the Gulf of Lepanto, to Patras. The description given us of the road across the country induced us to try to proceed in this way. We left Corinth in the evening, and greatly enjoyed the air, the night, and the fine views on this beautiful gulf, the sea being very calm.

The next day the wind blew hard, and so contrary, that our boatman was obliged to seek for a place of shelter, by going back some distance; here we passed a second night in our small boat, which did not protect us from the rain, accompanied by thunder and lightning. The wind having abated in the morning, we moved on again, by rowing for some hours; but at last, the sea got so high that we could not safely proceed further; we therefore turned back towards a village, where we landed. We were also in want of provisions; the bread we had taken with us was wet by the waves and the rain of the preceding night. In the village we met a number of the Albanian soldiers; we had some religious service with them and the Greeks, and gave them some tracts and copies of the New Testament; they had not seen the latter before; they said they would have them safely deposited in their church; we dissuaded them from that,

and they promised to collect together and read it, especially on First-days. We passed the night again in our boat, though it is too small for any of us to attempt to lie down. Next morning, the wind continuing high and stormy, we endeavoured to hire mules to take us by land the remainder of the journey to Patras.

Through much difficulty and fatigue they reached that place on the 3rd of Ninth month. They found the people on the road in a state of great ignorance, and "a truly affecting degree of insensibility, many of the monks not appearing to understand that they had a soul to save, or even that there is a God."

"We found very little in Patras," S. G. continues, "to comfort our spirits, except a few individuals who manifested some religious tenderness. How deeply do I deplore the conduct of some of the monks here. By their evil example they entice many of the poor ignorant people into vice. Our way appears now pretty clear to leave the Morea for some of the Ionian Isles."

They left Patras the next day, and, after a good passage, arrived at Zante. There they had to perform quarantine, on account of the plague which prevailed in Turkey and Greece.

Zante, 5th of Ninth Month. Through the kindness of Colonel Ross, Commandant of this island, and of Doctor Thomas, who has the charge of the quarantine, quarters are assigned us in an old monastery, instead of the lazaretto, which is crowded. Here we have the privilege of a garden to walk in.

10th. I enjoy these days of retirement, though clothed with great poverty. The Lord is also graciously pleased to settle my mind in much calmness and resignation in the prospect of being left by my beloved companion and co-worker.

He continues to believe that the time has nearly come for his return to London. To the Lord's guidance I must resign him. Great has been His goodness to me in granting me such a beloved one as fellow-helper through the various countries we have visited since leaving England. Now instead of repining at the prospect of a separation, my soul blesses the Lord for favours received, and is permitted also to hope for more; though which way they will come I do not know; but they all proceed from Him who is the God of all our sure mercies. Through the favour of Colonel Ross, the time of our quarantine is shortened; we are told that we shall be liberated this afternoon.

12th. We have visited several Greeks seriously disposed, and been also in their prisons, poorhouse, and hospital. Here we are among so many English people, that we find no difficulty in obtaining interpreters. Many of the Greeks of the higher class also understand French. A monk of the Greek church came to see us yesterday. He was inquisitive after the Truth, and the doctrines of it; yet I thought he resembled Pilate, who inquired "what is Truth?" but had no disposition to walk in it.

13th. Accompanied by Doctor Thomas, we rode some distance in the island to visit the inhabitants of some of their villages, among whom we had several religious opportunities; in one particularly, many of the people were gathered, and manifested much soberness. In every place they gratefully received the Greek Testaments and religious tracts we handed to them. In one of these villages we met with the Governor, Colonel Ross, and many of his officers. The country is nicely cultivated with vineyards, and the currant vines. We passed near a spring from whence a substance like tar is continually oozing. It is used on timber for the same purpose as tar. We returned in time for a late dinner with the Governor. His wife is a very interesting woman. The modesty and good behaviour of her daughters shew forth the fruits of her pious example and instructions.

14th. We had this morning a visit from Prince Cornuto, with whom we had been before. He is a serious, aged man.

He went with us to a meeting held at the Protopapa's, which was largely attended by the Greeks and English. Many of the clergy, and military and civil officers were also present. There appeared to be an open door with them to receive what, in the love of Christ, we felt it our place to proclaim to them.

16th. I spend many hours in retirement, pouring forth my heart and tears before the Lord. My poverty is very great. I am humbled to the dust. No past favour, nor experience of the Lord's power and mercy can, even by a lively remembrance of them, minister to the soul's present wants; its supplies must flow fresh from the Divine fountain. In this state of deep abasement, ability is given to enter the house of prayer, and with supplication to make our wants known to Him who alone can minister to us.

18th. Yesterday morning the Protopapa with six of his clergy came to see us. He was serious. He gives a deplorable account of the ignorance and morals of many of the monks. A Capuchin friar, a Roman Catholic, has also come. He was at first full of words, and queried of us in a dogmatical manner, why we do not use the church ceremonies, sacraments, &c. We told him that if he had come to enter into religious dispute or controversy we must decline it, for we never saw these tend to edification; but if, from religious motives, he was desirous to converse on things pertaining to the salvation of the soul, through our Lord Jesus Christ, we would endeavour in the simplicity of our hearts to answer him. He then inquired into our opinions respecting the true church, water baptism, their mass, purgatory, &c. We endeavoured to give him our views on these subjects; he was moderate, but with him Scripture authority did not avail. The Pope's decrees and their church's traditions are his strong-holds: he appeared to have a very imperfect knowledge of the Scriptures. We had a precious religious season at the Governor's house, and another at Doctor Thomas's, with his family and others. This evening, dear Allen and I had a sweet refreshing season in the Lord's presence, favoured to resign one another to his will: W. A., to

return home, and I to proceed, single-handed, in the further service my blessed Master has for me in other nations, not only to go to Rome, but to die there also, should he order that my life be like a seal to the Gospel service required of me there.

For some days William Allen had occasionally suffered from headache. Soon after the preceding record he was obliged to "give up entirely to nursing," and became very seriously ill. S. G. continues:—

19th. My beloved companion has a high fever. I also receive heavy tidings from some of my relatives in France; and of my beloved wife in America, who was sick. Thus are the troubles of my heart enlarged; in the Lord alone is my refuge; He can support under every tribulation, and sanctify them all.

24th. The illness of dear William Allen continues to increase. I have accepted the kind invitation of the Governor to have him removed to his palace, to airy apartments fronting the sea. The rooms we occupied in the town were in a confined place. I had him carried in a sedan chair.

26th. I had a distressing night; my beloved friend appeared gradually sinking away; all the skill of Doctor Thomas, who is an experienced physician in this climate, is exerted on his behalf; my solicitude on account of my dear wife is great also; but the Lord who gave me, when resigning my all into his hands, to feel a peaceful calm in the assurance that by his love and power all will be well, can restore the health of dear Allen, if so be his good pleasure.

27th. My dear friend consented last evening to my calling in two other physicians, to consult with Doctor Thomas; they agree with him in his course of treatment of the dear patient.

30th. W. A. is a little better. We had last night an earthquake; the second since we came on this island, where they are frequent; last year several houses were thrown down by them.

8th of Tenth month. My beloved companion gains a little strength, though still feeble. These days past I have had some satisfactory religious meetings. I also receive frequent visits from persons piously disposed, who have inquiring minds; there are among these, Greeks from several other islands, and also from the Morea.

11th. I had a letter this day from America; my beloved wife's health is better; dear W. A. also. My soul blesses the Lord for these favours!

12th. A small vessel came in last night from Corfu, and is to go back this evening; dear Allen has thought that if there was a vessel here to take him there, the sea air would do him good, and might accelerate his recovery; his physicians think it would be of use to him, and I also feel ready to go hence; I have therefore industriously prepared every thing for our departure this evening; dear William proposes, as soon as he is able and a suitable vessel presents, to go to Malta, thence by France to London; my line of duty appears to be to proceed from Corfu to Italy.

13th. Cephalonia. I had wished to come on this island but did not see how it could be effected in the feeble state of my dear companion; at four p. m., yesterday, he was carried on board the cutter *Diana;* the weather was fine and serene; after we put out to sea he felt much refreshed; it acted on his feeble frame as it did on me when I left the island of Hayti. But our fair prospect soon changed, a violent storm arose, accompanied with torrents of rain, thunder and lightning; the sea broke in over us, and dashed into the cabin, so that dear William was completely drenched. The Captain succeeded in getting into a harbour on this island called Fitscardy; but even here the vessel tossed greatly, so high were the waves. It would not have been prudent to remove dear W. A. from the vessel, as the village stands at a distance on a high hill. I went there and had a religious opportunity with the inhabitants; they appear generally to be in profound ignorance, much unacquainted with things pertaining to salvation; a few of them, however, gave some signs of tenderness, whilst I reasoned with them of righteousness, temperance, and judgment to come. The islands of Santa Maura and

Ithaca are in full view from the top of the hill. Santa Maura is at present in a state of insurrection, so that British troops are sent there from the other Ionian islands; Ithaca is small, and resembles the hull of a ship. From what I could discover here, Cephalonia is ripe for an insurrection also. A short distance from our vessel is a beautiful grotto; the only entrance is from the sea, and so small that I had to crouch down in the boat in passing into it; after getting in, we are under a fine spacious vault of solid rock, from forty to fifty feet in height, from whence hangs down in festoons a very delicate fern of a fine texture. The cave is one hundred and ten yards in length, sixty in diameter, and the water is of great depth; at the further end, close to the smooth side of the rock, is a natural seat that extends the whole breadth of the cave, having a small place between it and the water quite dry; it is a beautiful, cool retreat.

Corfu, 17th. We left Cephalonia on the 15th; but contrary winds and a high sea prevented us from progressing, except slowly; I was very sea-sick; neither I nor our Greek attendant was able to minister to dear W. A.; but he, amidst these difficulties, continued to gain strength, so that on our arrival he seems like a new man; and here, to our great comfort, we met with Doctor Skey, an old acquaintance of William Allen's. On hearing of our arrival, he came immediately to meet us on board the vessel, and in the most hospitable manner has taken us to his house, where dear William has many of the comfortable accommodations of an English home; he felt so refreshed every way after getting here, that to our great surprise, he sat with us at the dinner-table; I could hardly believe my own eyes.

18th. Last night we had a storm, attended with an earthquake; the rain fell as if the flood-gates of the sky had been opened; truly thankful we were not to be on the unstable element. My dear Allen continues to improve, and has come to the peaceful conclusion to go from here to Malta by the packet which is expected two weeks hence, and to take with him there our faithful Greek attendant; my own way opens with brightness to go from here to

Barletta; there is a vessel in port bound for that place. I have visited some pious individuals to satisfaction, also their hospital.

19th. Sir Thomas Maitland, Governor of the Ionian Isles, and Commandant of the British forces in the Mediterranean, arrived here last night; we had a letter for him from the British Ambassador at Constantinople, which it was proper I should deliver to him early, as I had taken my passage for Barletta, and dear William was not able to go. I was brought into trial; for after coming to the palace, it appeared that the General had come from Malta in consequence of the insurrection at Santa Maura, and the threatening of the same in others of the Ionian Isles. I sent the letter to him, but he was then in close conference with the chief men among the Greeks in several of the islands, who had come to meet him; he sent me word to wait a short time for him; from the apartment in which I was, I heard him speak to the Greeks under much excitement; gladly would I have retired, had I not been requested to wait, for I thought he would not be in a state of mind in which I could have much satisfaction in seeing him. Their conference broke up at last, and I was introduced. The General had received letters from England, by which we were both recommended to his kind attention; he soon assumed a mild and placid countenance and made many inquiries respecting the places we had visited, and the nature of our engagements; he knows dear William by character, and feels for him in his present feeble state of health. Understanding that I proposed to go to Naples, he said, "Why then will you go by Barletta, when from thence you will have a rough and dangerous journey to Naples? my frigate has nothing to do; it will be ready at any hour you please, to carry you to Malta, where you will have a very short quarantine to perform; whereas you will have a long one at Barletta." I excused myself from accepting his kind offer by saying that I might meet with some detention in Malta, if there was no vessel ready to go to Naples. "You need have no fear on that account," he answered, "for

I will send orders, and one of my ships shall be ready to take you at any time." Then I told him plainly on what ground I could not go by a ship of war; that I was on an errand of peace; that besides, I wished to visit some parts of Italy between Barletta and Naples. "Well," said he, "as you may perhaps meet with some difficulties among those bigoted Papists, at Naples and at Rome, I will have letters ready for our Ambassadors there, also for the Chevalier de Medici, Prime Minister of the King at Naples, and also for the Cardinal Consalvi, Prime Minister of the Pope; he is my particular friend, and I shall have him apprised of your coming, before your arrival there." I stated to the General the deplorable ignorance of the mass of the people in these islands, and the necessity of endeavouring to raise them from their degraded and demoralized condition by establishing schools, where the children might be educated in the principles of morality, virtue and religion. The General appears disposed to take steps towards this, and have qualified and pious teachers from England for the purpose.

Occupied to the last with the objects of his mission and cheered by seeing his beloved companion so much improved in health, Stephen Grellet was now brought to the parting hour. It was an interesting and a solemn one; it is thus alluded to on board the vessel that was to take him to Barletta.

20th. At sea, on the Adriatic. This morning, previous to our separation, dear Allen and I had a very solemn and precious season before the Lord; we felt the bond of gospel love uniting us closely, and perhaps more powerfully felt than at any time before; but believing that our separation is in the counsel of Him who, in his love and mercy, had banded us together, we resigned one another to His will, and we commit ourselves to His guidance and protection. I leave him peacefully, under the care of Doctor Skey, a very kind friend to him. The Doctor accompanied me on board the vessel at two, p. m.

CHAPTER XXXVII.

Third Visit to Europe.

Barletta.—Naples.

Stephen Grellet had now arrived at a peculiarly interesting, if not a critical period of his mission. In company with a beloved brother and fellow-labourer in the Gospel of Christ, he had visited the Lutheran land of Gustavus Adolphus,—he had traversed the regions of the Greek Church, in the dominions of the *Christian* Alexander,—he had been in the Crescent City, and had seen something of Mahometan rule;—he had mingled with the discordant elements of the motley group of believers and unbelievers, in some of the islands of the Archipelago, and in the Ionian sea, and at Athens and Corinth. He had left his beloved companion at Corfu, and now, a solitary pilgrim,—"alone, and yet not alone"—he had set his face towards the land of Popes and Cardinals. Himself, at one time, a child of Rome,—then an infidel,—now a Christian believer, and a minister of Christ in the religious Society of Friends—a Protestant of Protestants, he was about to enter the precincts of the city of Leo and of Hildebraud. It required a very close and humble walk with God,—a very chaste adherence to the cause of Christ,—a very prayerful attention to the leadings of the Holy Spirit,—and a very firm reliance upon "the word of the Truth of the Gospel,"

based upon the inspired records of the Bible, to come out unscathed from the ordeal that awaited him;—meekly bold, he had to "speak the truth in love," on all occasions and to all,—without pusillanimously renouncing the simplicity and integrity of his own character,—determined to know nothing save Jesus Christ, and him crucified,—seeking nothing, pleading for nothing save the Truth, as it is in Him. The sequel will show how he sustained the trial, and stood faithful to his God and Saviour.

On his lonely voyage he resumes his narrative:—

At sea, on the Adriatic. The men on our small vessel are all Italians, among whom I am an entire stranger; very solitary indeed, in every respect, not knowing one inch of the way in which I am going, save only that my conviction becomes stronger and stronger, that bonds and afflictions await me. Through his grace assisting me,—even me, the poorest of his servants, and often one of the most fearful, the Lord enables me to offer up afresh my life, or my liberty, persuaded that he is able to deliver me from all evil, to his own praise and glory. After going about twenty miles, contrary winds obliged us to put into a small port in this island, (Corfu.) Next morning I went on shore with the captain. The chief officer at the quarantine ground speaks French; by his assistance I had a short religious opportunity with some there.

About nine a.m. we proceeded on our voyage, but on the following day high winds and a rough sea obliged us to seek again for a port. We came to Brindisi on the Italian coast, where, by the aid of the mate of our cutter, who is a Corsican and speaks French, I was enabled to have some religious communication with the people. The Commandant of the place came on board to see me. He appears to be a serious man. By means of the telegraph he had conveyed to General Church, twenty miles further, information that I was there. Church has the command of that part of the

country called La Pouille, anciently the granary of Rome. I had known his mother and near relatives in England and Ireland, who were Friends. Probably he also remembered me, though he is now a very different character to what he was then. He sent me by the telegraph a kind message. The part of the Grecian coast that we have on our right exhibits great desolation. The Turkish Pasha has acted with much cruelty towards the Greeks. He has had many inhumanly put to death, burnt their habitations, plundered the people, and now he obliges those that remain to flee where they can. My soul is overwhelmed with distress for the poor surviving inhabitants. I cannot obtain any information respecting the pious Bishop of Janina, who translated Barclay's Apology into Greek. It is much to be feared that he has lost his life with many others.

On his arrival at Barletta he had to perform quarantine, before he was allowed to go to an inn, and mingle with the inhabitants.

Barletta, 25th of Tenth month, 1819. The part of Italy that we have sailed by is beautiful, very fertile and populous. The towns are numerous, and many fine country seats are seen on the sea-shore between them. The chief commerce is in wheat.

An English merchant who arrived here when I did, is placed in the same apartments with me, in the lazaretto, though in a separate chamber. It is by the kind attention of General Maitland, who wrote, it appears, on purpose, that they have given me these separate rooms; a very great accommodation; for in the other parts of the lazaretto they are much crowded,—men, women, and children of various colours and nations; many of them are poor Greeks who come to seek refuge in Italy.

26th. My dress has already attracted the curiosity of some of the inhabitants; six of the principal men in the town have come to see me this afternoon; they are allowed to do so, provided they neither touch me nor anything

belonging to me; or they would become subjected to the same quarantine that I have to perform. Another great advantage that we have by being in separate apartments is, that we are not liable to have our quarantine lengthened like those who are in numbers together; if one of them becomes sick, when their time is nearly expired, they have all to wait till it is ascertained what kind of disease he has; should it prove to be the plague, the quarantine of all begins again. The persons who came to see me were very civil; they inquired into some of our principles and practices. Taylor, the Englishman who is with me, speaks Italian well, and interpreted for me.

1st of Eleventh month. Ten persons came together to see me; two are Popish priests, but they appear to have liberal minds; I had a religious opportunity with that company directing them not to the knowledge only of the Truth, but to a consistent walking in that religion which is pure and undefiled.

7th. Almost every day some persons come to see me; some are well disposed and religious inquirers, but others have nothing but curiosity to bring them here; I am thereby frequently brought under much exercise; it was particularly so on account of several priests; they appeared very destitute of religion, and were inquisitive to know if I am not what they call here one of the Illuminati, by which they mean such as are endeavouring to create a revolution in Italy. Their spirits were a great burden to me. This afternoon about thirty of the principal men of this town came in; also seven priests with them; some of them had been present at religious opportunities on preceding occasions; now all sat together in silence, and I preached to them the Lord Jesus Christ, the head of the Church, and only Saviour of men; none of the priests opposed.

I received a letter from General Church, who apologizes for his not being able to come to see me; he expresses his friendship, and sends me an order on all the military commanders between here and Naples, to furnish me with bands of soldiers, "to protect me," as he says from the

numerous highway robbers who daily attack travellers. I have written to him, acknowledging his civility, but reminding him that he must have forgotten the nature of the peaceable principles in which he had his early education, and that I placed my confidence in the saving power of Him in whose service I am, who is the Captain of salvation to all those who trust in Him; but, should He permit me to fall a prey to the hands of unrighteous men, I submit to His sovereign will. A large band of these robbers is headed by a woman; it is said that she has about two hundred of them under her command; the largest body lurks mostly near Marphonia, but they spread to a considerable distance, to the terror of travellers, and of the inhabitants also, whom they plunder when other supplies fail them. It is in vain to have an escort of soldiers on the road, for this only the more excites the cupidity of the robbers, who have their spies about, and come in greater numbers, according to the strength of the escort.

8th. I was liberated from the lazaretto this morning; also Taylor, my companion in confinement. Before I left it, I had a short religious interview with the Greeks who have fled for their lives; I could not well have access to them before; I feel much for them; many were sitting cross-legged on the floor, in a very dejected state; some were serious and tender. Soon after I came to the inn, several of the most serious persons who visited me in the lazaretto, came to see me; one priest among them; he is much pleased with the "Importance of Religion," in Italian, that I gave him. I visited an institution for orphan girls; some of the managers, who had visited me before, interpreted for me. It is a comfort to see the young females in an asylum where pious men and women appear to extend a tender care over them; this is the more grateful, as the state of morals here, generally, is very low.

Among the persons who came to my inn this evening were some priests; I had a more satisfactory meeting than on some previous occasions. Afterwards some inquired into many of our religious principles, how they might become members of our Society, and how we could judge of

their fitness to become such. I told them that, as the tree is known by its fruits, so their lives and conversation would proclaim what they really are, "Not every one that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father," saith Christ.

I had been so long detained in the lazaretto that I felt pressed in my mind to proceed as early as I could for Naples; Taylor intending also for that place, we concluded to hire a carriage for the purpose. He is a serious young man, well acquainted with many of our friends at Manchester. It is rather desirable to have a person with me who speaks Italian. Our first day's journey was through a rich, flat, well cultivated country; but the habitations are most wretched, resembling the Irish cabins, except that the latter having no fire places, the smoke escapes from the roof or the door. We stopped for the night at a village, but kept in the carriage the whole of it. The next day we ascended the Apennine mountains, and arrived late at a village. We had set off three hours before daylight. We had done so the preceding morning. Here we heard much of the robbers. Several persons had been plundered that day, both on the way we had come, and also forward; but we saw nothing to disturb us. On these mountains, where they cannot cultivate grain, they have the grape vine, filberts, &c.; and in the most inaccessible places, chestnuts of the best kind. The people appear generally to be very ignorant and superstitious; their morals also stand very low, so that my mind is greatly oppressed; neither the fine air nor the beauties of the landscape can cheer my spirits.

11th. We were favoured this day also not to meet with robbers. Some of the people where we stopped to refresh our horses seemed to marvel how we had escaped them, but I knew to whom I am indebted; the Lord is the Almighty protector of those who put their trust in him, blessed for ever and ever be his holy name! When we drew towards Naples, in the evening, we passed near Vesuvius; columns of smoke issued from it, and we travelled a long distance over

solid rocks of lava, that had flowed down during former eruptions of this volcano. We were stopped five times by Custom-house officers, to have our baggage examined, so that it was late when we reached the *Golden Eagle* Inn at Naples.

Naples, 13th. Went to the police to present my passports. They were much offended at my hat; neither could they for some time understand the reasons I gave them for keeping it on. Finally they asked what I should do if I met what they call "Saint Sacrament," in the street, when carriages stop and every body uncovers himself, whatever be the state of the weather; many even falling down on their knees. I explained to them why I could not even then uncover my head, as a mark of veneration or religious worship to this, or to any kind of imagery. "Then," said they, "you must abide by the consequences." I have in vain sought for piously disposed persons of whom I had heard. I have however met with a young man, a partner in the house of Rogers and Brothers, who is a serious person. His name is Miles. He kindly accompanied me as interpreter. Calling on Routh and Valentine, I found a letter from my beloved friend, William Allen, waiting my arrival. His health was nearly restored to its former standard. Sir William A. Court, British Ambassador here, receives me kindly. This is very particularly the case with Henry Lushington, who with his wife, appear to be persons of piety.

14th. Angelo Nobite came to see me this morning. He greatly deplores the very low state of religion in this place; superstition, he says, abounds, also vice and immorality: from what I see and hear, I can readily believe him. Bibles are prohibited to be printed or imported. Some weeks since four hundred Bibles were brought in. They were seized, and the Bishop, numerously attended by his clergy, had them burnt publicly in an open square. The priests say, that to allow the people to have the Scriptures in their possession would endanger the safety of their church. They also carefully try to prevent the introduction of religious books or tracts; and yet, though my baggage was several times inspected, my books were hardly noticed.

15th. Had a refreshing religious opportunity at Henry Lushington's, with his family. They have ten nice, well-behaved children. He accompanied me to Capo-de-monte, to see L'Abbé Campbell, a liberal-minded man. He has established a school for poor children, where he introduces the system of mutual instruction. I met at Henry Valentine's a pious young nobleman. He deeply deplores the darkness and irreligion which, amidst so much superstition, prevail over the land. His name is Don L. Bonaprianola. He has a knowledge of vital Christianity, and is acquainted with the sensible influence of the Spirit of Truth. Some religious tracts I have given him were gratefully received. Everett, our American Consul, appears to understand the nature of my religious exercises, and to feel for me. He and Lushington accompanied me on a visit to the "Albergo de' Poveri," which is a large establishment, and contains two thousand four hundred and twenty-eight persons, about nine hundred of whom are girls, and more than that number boys. The principal director is an interesting and sensible man. He had been educated for a monk, but preferred a life devoted to benevolent pursuits to the idleness of the monastery. He extends a watchful care over the moral instruction of the young people, and appears divested of the narrow and superstitious views of the clergy. He was very ready in making way for me to have some religious communications in this establishment. The children are taught several trades, such as spinning, weaving, tailoring, shoemaking, printing, locksmith's work, turning, &c. Some also are engaged in polishing coral, so that the place looks like a manufactory.

In the evening, accompanied by Bonaprianola, I visited the Prince Cardito. Some other noblemen were present. The Prince is a serious man. He occupies the important station of Minister of public instruction in the kingdom. He appears to feel the importance of the subject, and wishes that such an education might be extended to the people at large, as would tend to spread amongst them sound principles of morality and virtue. He has very lately presented to the King a memorial on the subject. The Prince made

various inquiries on this important point. The superstition, into which the young people are introduced by the education which the priests give, tends greatly to corrupt their morals; indeed the greater part of the clergy are so corrupt themselves, that thoughtful parents have great objection to have their daughters under their care. Some of the company present have been to England, and are acquainted with several Friends.

17th. The Russian Ambassador here is Count Stackelberg, a near relation of the valuable Baron of the same name, whom I met with in Petersburg; he also is a conscientious man; like his relative, he has set free the people on his estates in Livonia. I made a satisfactory visit to his family. A pious priest came to see me; he laments the general ignorance of real religion that prevails among people and priests; gross superstition is substituted; he said, that very little liberality towards the relief of the indigent is to be met with; but gifts for the liberation of souls out of purgatory abound. This is a very favorite topic for priests and monks to preach upon; in Naples only, he says, above forty thousand dollars are annually given by beggars in half cent pieces, for that purpose; all this goes to the priests to say mass. At nearly every door of their places of worship I see notifications posted, that indulgences and pardons for sins will be obtained by entering the church, performing certain ceremonies, or paying so much money. Their funerals are in many instances very gaudy; some have passed before the windows of my chamber, that looked more like a masquerade than a funeral. In some of these the corpse, richly dressed, was in a sitting posture, on a kind of throne.

18th. Accompanied by the Abbé Mastroti, I have visited a school for girls; the mistress appears to have charge of that establishment from religious duty, and endeavours to instil into the minds of the young people sound morality and virtue; she appears to be a pious woman; the Abbé interpreted what I had to communicate to the girls.

19th. In the morning I received a visit from an aged

man, once in high life, but now much reduced in his circumstances; a condition in which he has found a blessing wholly unknown before. The fear of God and the love of Christ have taken possession of his heart, and he now enjoys consolations to which he was totally a stranger, in the days of worldly prosperity; he has very gratefully received some religious tracts. My discouragements are often great; there are nevertheless some comforts here, in meeting with a few souls to whom the Lord Jesus Christ is precious. This evening I met at Abbé Mastroti's, two young noblemen; one of them is a prince; their minds were tendered under what I felt it in my heart to impart to them, in the love of the dear Redeemer.

20th. By appointment of the Prime Minister, the Chevalier de Medici, to whom I had sent the letter given me by General Maitland, I went to his hotel; I found in the antechamber a great number of persons of all ranks, waiting to have an audience with him; they surveyed me closely, whispering to one another what kind of a being I might be, thus to appear with my hat on. I was not left long among them; for it appears that the Chevalier had given orders to his attendants to admit me into his private cabinet as soon as I came; he made me sit by him, and proceeded to inquire into the nature of the engagements I had had in the different nations where I had travelled; then he was very particular in his inquiries into various of our Christian principles and practices. The reading of my certificates, the short account I gave of the order maintained in our Society, as exhibited in our discipline, the manner in which our meetings, both for worship and discipline, are held, &c., &c., pleased him much. I proposed to send him some of our books treating on these subjects, which, he said, it would be agreeable to him to have. He offered to give me orders for admittance to all their prisons, or any other place I might wish to visit, requesting only that I would impart to him what I might see, to which he could possibly apply some remedy. I made several attempts to withdraw, knowing that many persons were in waiting; but he was not ready to

let me go, till we had been above an hour together, and then he accompanied me through the ante-chamber, where so many were waiting, to the further door; they gazed at me, whilst they bowed very low to the Chevalier, as we passed on.

In the afternoon I was with the Abbé Mastroti again; several noblemen were present, also the young prince whom I saw yesterday. I felt for awhile much dejected; a heavy weight was upon my mind, and I did not see how I could throw it off before such a company, who appeared to be of the great and wise of this world; but I thought that if I truly wished to be myself one of the wise in the Divine sight, I must first become a fool, yea, be willing to be accounted so by others. I proclaimed to them the day of the Lord, which shall burn as an oven, &c., &c.; I entreated them to receive him in the way of his coming, and be of those whose sins go before-hand to judgment, and not of those whose sins follow after; not to trust in the doctrine of a purgatory, but rather deeply to consider the description given by our Lord Jesus Christ himself of what follows after death, as set forth in the parable of Dives and Lazarus; the rich man, not in purgatory—but in hell—lifted up his eyes and saw Lazarus in Abraham's bosom, &c., &c. The Lord's truth was exalted among them, and his power had the dominion.

In the evening I went to the Prince Cardito's. I feel deeply with him, in his desire for the moral and virtuous education of the youth among the mass of the people; I placed in his hands a copy of the "Scripture Lessons," which dear Allen and I prepared in Russia. I found with the Prince eight other noblemen, who also manifested great interest in the subject; they were inquisitive as to several branches of our Christian principles and testimonies; this gave me an opportunity to set before them what the Church of Christ is; the worship which his servants are to offer to Him who is the Head of his Church, which is a pure church; this I contrasted with the church of Rome, the worship of images introduced therein, the great impurity of so many of its members, particularly of the priests and monks.

They acknowledged the correctness of these representations. On returning to my lodgings I found a letter from the Chevalier de Medici, inclosing orders for my admittance to the various prisons, &c.

21st. Accompanied by Bonaprianola, I began the very painful work of visiting the receptacles of vice and crime. I went to-day through the two prisons for women, a large one for men, and a hospital for their sick. This service took me from nine a.m. till four p.m. But my bodily fatigue is small compared to the anguish of mind I have endured. I do not remember that, in any day of my life, I have been with so many fellow-beings so totally depraved and hardened. Cages of very unclean birds, indeed, I have been in. Many of the inmates of both sexes, and even children, have committed atrocious crimes. I saw fifteen in one cell who are condemned to death. Their crimes are of the deepest dye, and they do not show the least sense of their situation. My attempt to represent to them the awful doom that awaits them shortly, unless by sincere repentance they seek for mercy and forgiveness through Him who is the only Saviour of sinners, appeared to have no more effect than the dropping of water on the flinty rock. Some boys who are there, at the early age of eleven years, have perpetrated *several* murders. I endeavoured to turn the inmates of these prisons "from darkness to light, and from sin and Satan to God;" but I do not know that a single individual, out of several thousands I have been with this day, has given the least sign of sorrow for his evil deeds.

22nd. To-day I visited the foundling hospital, which is a very large establishment. The mortality among the children admitted here is not as great as in similar places in Russia. About eighty nuns have the principal charge of it. In one part there are about four hundred girls, most of whom have attained the age of young women. It is a kind of convent. As I was going through a long corridor, accompanied by several of the nuns and priests attached to this extensive institution, we passed the door of their chapel, which was open. I saw the girls, with several nuns,

on their knees before a large Madonna, or representation of the Virgin Mary, very richly and finely dressed. Wax candles were burning before it. They were singing to the image, but at the same time their faces were towards us, laughing. My soul was sorrowful on beholding them, and their superstition and idolatry. The chief of the priests who were with me asked if I did not wish to go into the church to see the girls at their devotions. I told him I should like to do so if it were proper. I felt a strong inclination to go in, but, as from religious principle I do not uncover my head in any place as if it was holy ground, I was unwilling to give offence to any one by going in. The nuns said, nobody here would be offended at it. The priests also said, "we have on our heads our cassocks; your hat is to you no more than these are to us, especially as it is from religious principle that you act." Then I told them I would go in, on condition, that, if I apprehended it was required of me by the Lord to communicate anything to the young women thus assembled, he, the chief priest, who spoke good French, would interpret for me. He very readily agreed to do so. We all went in. Besides the girls, most of the nuns were in the church, about their great Madonna. When they had concluded singing their hymn, I told them how greatly my heart had been pained, as I passed by, on seeing the lightness of their conduct whilst engaged in what they call a devotional act; that I could not however be surprised at it, if they truly looked on that image before them as what it really is,—nothing but a piece of wood, carved by man's device, which can neither hear, nor see, neither do good nor evil to any; our devotion, I said, is to be to Him who sees the secret of our hearts, hears not our words only, but knoweth our every thought; from Him we have everything to fear if we do not serve, obey, and honour Him; and the richest blessings to hope for if we love, fear, and serve Him: the worship acceptable to Him is to be performed in spirit and in truth, from the very heart; this is the Temple in which He is to be found, and in which He revealeth himself. Here, at noon-day, they have lighted tapers, which cannot enable them to discover the sinfulness of the heart,

but the light of Christ, which enlightens every man that cometh into the world, and by which everything with which He has a controversy is made manifest, showeth us our sins, that we may look upon Him whom, by our sins, we have pierced: He is the Saviour of all those that come to Him in faith and true repentance. Then I proceeded to proclaim to them the Lord Jesus Christ as the only Saviour of sinners, the only hope of salvation, the way, the truth, and the life, without whom no man can come to God the Father; all that pretend to enter by any other way than by him, the door, are accounted as thieves and robbers. The priest interpreted faithfully into Italian, of which I could judge. The nuns and the other priests said several times, "this is the truth," or "it is so." The countenances of the girls had much altered; they hung down their heads, and tears flowed from some of their eyes. Thus did my blessed Master enable his poor servant in a Popish church, assisted by priests, to bear testimony to his blessed truth, and against the superstitious worship that those poor girls were offering to a car ed piece of wood. After we came out, some more of the nuns collected about us, and, in answering some of their questions, I further unfolded to them what acceptable worship to God consists in, and also what is the only hope of salvation. No man can save his brother, or give to God a ransom for his soul; that, therefore, it is great presumption for any to attempt to take upon themselves to pronounce absolution from sin on a sinner. After opportunities of this sort I sometimes marvel that they do not lay their hands upon me; but here, on the contrary, they parted from me in tenderness, and with expressions of their satisfaction with my visit. Surely this is the Lord's doing; blessed and reverend is his name.

In the afternoon I went to the prisons of the Gallerians. They are dismal places indeed. The stone arches and the walls are black and soots; for they have sometimes a little fire in the prison, which is very damp, and as there is no chimney, the walls that have not been swept for many years, have a dismal appearance. The water they drink is drawn from a well in the prison. What they spill of it, and the rain

that comes in through the iron gratings, causes the mud to be shoe-deep. They are so crowded that when they lie down on the planes placed over their benches, they completely cover the whole surface; and all cannot be accommodated. Many are obliged to place their planes on the mud, under the others. They are chained by the leg, two and two, so that their position is very uncomfortable. Many of them have thus been confined several years. Some young men, chained to older ones, were brought to that prison when they were only twelve years of age! In no country have I seen so many youthful criminals. The only yard to which some of them may resort for a few moments, is but twenty feet square. I found some tenderness of spirit among a few of the prisoners. There are about six thousand. My feelings were overpowered. The foulness of the air greatly affected me also. But if, by my suffering, I can open a way for some relief to them, it will administer consolation to my sorrow. Some of these poor people seemed as if they could not believe their own ears, when I imparted to them the encouragements which the Gospel holds out to penitent sinners; that although their sins were as scarlet, or of a crimson dye, yet the Lord, in his love and mercy, could make them as snow or wool.

I met at the Count Stackelberg's the Russian Minister, and several Prussian and Russian noblemen; some of these I had been with in Russia; the Lord made way once more to proclaim among them the unsearchable riches of his love through Jesus Christ, and to entreat them not to be hearers only of the glad tidings of the Gospel, but so to believe as to obey.

Since I came to Naples, I am frequently much annoyed by friars, who introduce themselves into my chamber, and are sturdy beggars; they beg for masses to be said, and prayers to be made, as they say, for souls in purgatory; they beg also for their own convents, for tapers to burn before the images of their saints and of the virgin Mary, to adorn their altars, &c. They have their indulgences for sale, various relics, little images, &c., to all which they attribute great efficacy, such as to preserve the wearers of them

from the hands of robbers, from sickness, from evil spirits, and many other things. I find it difficult to get rid of them, and some, finding they cannot obtain their purpose, become very passionate; and yet a willingness has appeared in others to hear what I had to say against their superstitious and idolatrous practices.

23rd. I was a third time with the Chevalier de Medici. I had sent him a statement of some of my observations, particularly among the insane, and in some of the prisons; and I have now laid before him the situation of the Gallerians. He took such an interest in what I stated in my former report, and his feelings were so touched, that attention was immediately given to it; some places have already been cleansed, ventilators are opened, boys are removed from the other prisoners, their irons are changed for lighter ones, &c., &c. And now he appears disposed, with equal promptitude, to have a complete change made in the prisons of the Gallerians, and at once to have the boys removed elsewhere. Should my deep sufferings in these visits have no other effect than thus to mitigate the bodily tortures under which some of these, my fellow-beings, have suffered for years, I am richly repaid; may it not be for one of these ends that the Lord is opening a door of access for me to plead with men in authority? or that whilst the hearts of some of these are tendered, under a sense of the Lord's mercies towards them, they may become disposed to acts of mercy towards others? I hope also that some of the poor prisoners will find consolation in the Lord Jesus, whose mercies have been proclaimed to them. Bonaprianola, Prince Cardito, and a number of others, appear so to feel for that class of men as to be willing to visit the prisoners henceforth, and to impart to them moral and religious instruction. I particularly recommended to them the juvenile offenders. I had a precious meeting with these benevolent persons, together with a large company of those with whom I had been previously in more select or public religious opportunities; it was a solemn parting meeting.

I feel now as if I must hasten to Rome; various objects,

under other circumstances, might claim a few days of my time; Vesuvius displays a grand sight; in the day, thick columns of smoke rise up to a considerable height; at night, they are blazing pillars; at a short distance from here are excavations made into the streets of Herculaneum and Pompeii, long buried under beds of lava, on which vineyards are now planted; but, though as a man I should be greatly interested in visiting them, they are not the objects for which my great and blessed Master has sent me to these nations. With singleness of heart I must prosecute the business to which he has called me. My bonds for Rome also feel so heavy, that I could not have any pleasure in those things, which, were I differently circumstanced, would interest me so much. It has indeed been so with me for years past; though in the course of my travels I am among, or pass near, objects of great curiosity, and I have from early life taken great interest in such things, yet the discipline under which the Lord has kept me, and the weight of the religious service to which he has called me, have been such that I have not felt at liberty to turn out of my way in travelling, or to tarry longer in any place, merely to gratify myself.

This afternoon the Chevalier de Medici, in a kind and polite note, incloses me an order, to enable me to pass through and out of the kingdom without being subject to the detention of having my luggage examined; he also sends me a letter for the Cardinal Consalvi at Rome, who is his particular friend. How great is the Lord's goodness in thus opening a door for me, his poor servant, from place to place! He it is who has the key! If he opens, who can shut? But when he shuts, none can open! Medici, in his note, states that measures are already taken to ameliorate the condition of the Gallerians, agreeably to the representations that I made.

Stephen Grellet was now ready to depart. Six years ago, it will be remembered, during his great conflict at Genoa, he had received an intimation that

"to Naples and Rome he should go," but "the time was not yet." Then "the trumpet of retreat gave a clear and certain sound." In the simplicity of faith he obeyed it, and found safety and peace. Now to Naples he *had* been, and to Rome he was bent. He followed no uncertain guide.

CHAPTER XXXVIII.

Third Visit to Europe.

Rome.

Pius VII was in the last years of his Pontificate. He had lived in eventful times. Raised to the Papal chair in the early days of the French revolutionary wars, he had crowned Napoleon at Paris, in 1804; but was, nevertheless, seized by him in 1809, and kept a prisoner at Fontainebleau till, almost entirely by the intervention of Non-Catholic powers, he regained possession of his states, at the downfall of his oppressor, in 1814. Though one of the first acts, by which he distinguished his return to the administration of his office, was the restoration of the Jesuits, there seemed to be evidence, during his latter days, that "the conflict respecting creeds had been nearly set at rest in political circles, and was gradually losing its violence in civil life."* He had nearly reached the advanced age of eighty, when Stephen Grellet visited Rome, and was admitted to a personal interview with him.

During the fortnight which S. G. spent in the Papal city, his Christian labours were varied, and almost incessant. Interesting particulars are preserved in his Diary.

* Ranke's "*History of the Popes.*"

Rome, 25th of Eleventh month, 1819. I left Naples on the 23rd, in the evening. Travelling two nights and one day, I arrived here early this morning. Through the Lord's merciful preservation, I have again escaped falling into the hands of banditti, which abound on this road, notwithstanding the severity of the laws against them. Every few miles I beheld the horrible sight of human flesh, hanging on posts by the sides of the road, near the places where murders have been committed, giving evidence that they have been many. Some of these appeared to have been quartered only a few days before; but notwithstanding all this, robberies and murders are no less frequent, especially on the Pope's territory. How often, in these my journeyings, do I feel as if my life was offered up; day after day, and night after night, I know not but that I may fall a prey to the hands of unrighteous and wicked men; but very good and gracious is my blessed Lord: how precious is the sense of his Divine presence! David said, "Thou art continually with me." Truly I may say so likewise; the fear of offending so good and gracious a Master, was, during these nights, or under such circumstances, greater than any apprehension of what may be suffered to befal my outward man.

On my arrival here, this morning, I found that this is the day on which the Cardinal Consalvi, Prime Minister of the Pope, gives his public audiences, when all who have petitions or wish to have a private interview present themselves. It seemed as if I could do nothing in this great and ancient city till I had been with him. I had been two nights and one day on the road, but the great weight of exercise on my mind prevented my feeling much weariness. I was now in the place for which I had deeply felt for years; my rest was to see what my great Master had for me to do, and to endeavour to engage in it, though it might be to enter into bonds and sufferings; for truly, like Paul, I do not know what things are to befal me here, only the persuasion arises that sufferings await me. I changed my travelling garments, took some refreshment, and by eight o'clock, I was at the Quirinal, the Pope's palace. I did not know how to act, or

what to do; I was alone; I knew nobody; but I thought I would take notice of what others did. I first came into a spacious hall, near the foot of the stairs that lead up to the Pope's apartments; here was collected a large company of priests, monks, military, private citizens, strangers from several nations; many of them had papers, or rolls of paper in their hands, which I considered might be their petitions, &c. so I had my letters from Maitland and Medici ready. We waited nearly an hour, during which I plainly saw that my dress and hat attracted general observation; whispering, querying who I could be. They all were uncovered. After a while there was a general bustle among the company. They went out into a large corridor, extending from the stair-case, and stood in rows on each side, with papers in their hands. I took my station with them in the ranks. As the Cardinal came on, each, as he passed, presented his papers, which were placed in the hands of his attendants. Some tried to kiss his hand, others his feet. As he came towards me, by my dress he probably recognized who I was, so that before I could hand him the letters, he politely asked, "Are you not Mr. Grellet?" to which answering in the affirmative he said. "Please to call on me at my own palace, to-morrow morning;" and I gave him the letters I had for him.

I now wait to see what may be unfolded for me to do here. Great is the travail of my soul, that I may be preserved watchful unto prayer, and enabled with singleness of heart and faithfulness, to attend to all my Lord's requirings.

26th. I went this morning to the Cardinal's palace; in the ante-chamber I had some satisfaction in conversing with two young priests, his secretaries; they evince more liberality of mind than is generally found among that class of men; there were many in waiting to have an audience with the Cardinal, but as soon as he found I had come, he came out from his cabinet, called me in, and made me sit down on a sofa by him; from the nature of his inquiries it would appear that General Maitland had given him a particular account of my late travels and religious engagements through Russia, Greece, &c.; but he was particularly desirous

to know more of our religious Society, its principles, doctrines, discipline, &c. On some such occasions I find it proper to give the perusal of my certificates. The religious care of our Society towards their ministers, before liberating them for the work of the Gospel, to which they apprehend they are called of the Lord, is much commended by the Cardinal. As there were so many persons in waiting in the ante-chamber, I made several attempts to withdraw; but he had more inquiries to make, which detained me altogether about an hour and a half with him; he was not in anywise offended when, in answer to some of his inquiries, I had to expose pretty fully some of the superstitions of the Romish Church, and to make my confession that the Lord Jesus Christ is the only Head of his Church, and the Saviour of men. I also gave him a full statement of the conduct of their missionaries in Greece, the mischief they are doing there, and what seeds of distress and unhappiness in families they are sowing; I represented to him also the very unchristian and unbecoming conduct of those who, in the south of Russia, did hang and then burn the Scriptures, and of the public burning of the Bible, at Naples, by the Bishop and his clergy; all of which the Cardinal reprobates, and properly says, "It militates against religion." Finally, before we parted, he wished to know in what he could serve me; I told him I should like to visit some of their prisons and public establishments, and that I should be obliged to him if he would procure me admittance to them; he then took me by the hand, and accompanied me, through those waiting in the ante-chamber, to the door into the court. Surely it is the Lord's doing, in the very centre of Popery, even among the heads of it, to make way for one, who holds testimonies so contrary to them, to proclaim the Lord Jesus as the sole Head of the church, and the author of eternal salvation to all that believe in him. Under the concern that I have in visiting the abodes of human misery and woe, I find that, besides feelings of near sympathy for the sufferings of so many of my fellow-men, it is in some of those places that I am often in the way of meeting with benevolent and pious

persons; for in places of public concourse these are not to be found.

In the evening the Cardinal sent me a letter, inclosing orders for my admittance into the various places that I wish to visit, with his instructions to go first to the Governor, Pacca, who would provide a suitable person to accompany me, and to interpret for me.

27th. This morning, about nine, I went to the Government house. At first, under the garb of a priest, I could not recognize the Governor; he, seeing my embarrassment, said, "You must know that here, at Rome, the clerical garb is that of the court." I am told that their General is a Cardinal; thus, those who profess to be ministers of the Prince of Peace are ministers of war, and generals of armies! O the inconsistency! Many persons were with the Governor all dressed like priests; I could not find out what they were; one of them was Olgiati, President of St. Michael's Castle, for whom I had a letter from the Cardinal Consalvi, which I handed to him. I was myself an object of curiosity to them, for it is a very novel thing for them to see a Quaker; they had much to inquire after, but were all very civil, and my blessed Lord strengthened me to proclaim his holy name, without equivocation, in simplicity and truth. He performs his gracious promise, "I will make thee as an iron wall, and a brazen pillar before them." The Governor sent for a young man, one of his secretaries, to accompany me. Whilst I was waiting for him, in another apartment, the Assessor came in, who, on seeing me with my hat on, was much offended, so that, for a while, there was no room to enter into any explanation; he had never heard of the Quakers, nor of their principles; after a while his clerks came in, for it appears I was in his apartment; by degrees his countenance altered, and in the presence of a number of others that came, he entered into many inquiries respecting our principles, and what constitutes true Christianity; he was much brought down and treated me with great civility. By that time the young man sent for by the Governor came in; I felt from the first my heart inclined

towards him; he is a serious young man, and his mind is made soft and chastened by the loss of his wife within a few weeks, who, I am told, was a beautiful and virtuous young woman; he speaks good French. He went with me to several prisons for the Gallerians, and to the secret prison; here they have a complete system of espionage; the cells are so constructed that they succeed in becoming acquainted with what the prisoners say to one another. They have very high ceilings, in which there is an opening, which appears to be intended only for a ventilator, but here a man is stationed who can hear nearly every word spoken in the cell. They place in the same cell such as have been connected together in crimes, that they may be encouraged to converse with each other. The person whose business it is to hearken to what the prisoners say, is particularly attentive to be at his station before the prisoners are taken out to be interrogated, and on their return also; on which occasions they are often heard to agree on what they shall say, and to talk on what occurred during the interrogation, and thus they commit themselves. But the listener may often hear indistinctly, and by misrepresentation, though without evil intention, cause these men to be condemned on the plea that they have avowed their guilt. By their laws no man is condemned unless he confesses himself guilty, and by this plan they think they obtain such an acknowledgment; some years past a confession was extorted by the cruelty of torture. I saw some prisoners confined there on account of religion, but could not understand for what particulars; my kind attendant is, however, very ready in interpreting for me whenever I request him, and during some communications I made through him in several cells, some of the prisoners were tender.

28th. I visited two large hospitals called St. Spirito and St. Charles; and a large poorhouse, where, besides aged people, there are four hundred boys and five hundred girls. I had several religious opportunities, in some of which sensibility was apparent. I was also in a prison where about one hundred and twenty brigands are confined. They, and

their wives and children, were routed out of their habitations, and are intended to be settled in distant places. Some of them may be innocent. The tenderness manifested during the religious opportunity I had with them, may perhaps induce me to entertain such a sentiment. I was pleased with a retreat for convalescent persons. They are sent here from the hospitals, where, for about two weeks previous to their final discharge, they have good, nourishing food given them, that they may get strength to proceed in the necessary business of life. The meeting I had among them was a peculiarly tendering season. Adjoining to this is a spacious place for the reception of pilgrims, travelling to various parts, even such as go to Jerusalem. Here they remain a longer or shorter time to rest, according to the length of the journey they have come, or have to go. The apartments for men and women, are entirely separate. In each place are large marble basins, some for washing the feet only,—for the pilgrims travel barefoot,—others for baths, into which warm and cold water may be let in, to the liking of the pilgrim. They have also good beds and food provided for them. It is very common for men and women of rank, priests, bishops, or cardinals, at least once a year, to repair here and wash the feet of the travellers; also to serve them during their meals. They consider such acts as very meritorious. The eating room is large and lofty.

This has been another day of very close engagement and mental suffering. I visited a prison, said to be a place of correction for boys; very imposing was the sight on my first entering, accompanied by several priests belonging to this establishment, and others connected with it, as they were giving a glowing description of the great reform that they were instrumental in effecting. The lofty apartment I was in, is about two hundred feet in length, and forty in height. On both sides of this room were small chambers; opposite to each door was a boy, cleanly dressed, with a spinning wheel: all seemed industrious, and profound silence prevailed amongst them. It seemed to be a pleasant sight; but, casting my eyes downward, I observed that every

boy had a chain at his ancle, allowing him to go only from his cell to his wheel! Then I beheld several inclined blocks, with stocks to confine hands and feet, and knotted cords and whips, near them. Inquiring the meaning of all this; "O," said the priests, "these are the places where they receive their correction morning and evening, on their bare backs." "Is this," I queried, "the method whereby you bring about such great reform among these boys? You may indeed excite the angry passions in them, by such doings, but you will never change their evil heart." In another part I was with women and girls, towards whom similar treatment is used, to reform them from their vicious habits. My endeavours to plead with these priests, and to set before them the ways that a Christian spirit would dictate, and which, through the Lord's blessing, might prove efficacious to the recovery of these young persons, have, I fear, had very little place with them.

29th. I had a suffering night, my mind was under great distress; I feel at times as if I was among lions and serpents, and as if I was treading over scorpions, and yet, amidst these feelings, it is laid upon me to try to visit the Inquisition; thus to go into the lion's den.

This afternoon I visited the foundling-hospital, and large schools for boys. In the first I met many of the nuns; some appeared to have ears to hear, and hearts to feel. I had also an interesting season with a large number of the foundlings, grown up to young women's estate. Some of the priests interpreted for me to them, to the nuns, and to the boys. Priests are often the instruments that the Lord provides for me, to convey to others the things pertaining to his glorious kingdom, and the nature of that religion, pure and undefiled, so contrary to those pollutions that men's devices have introduced into the Church of Christ, and into his worship. This evening I am told that there is a great outcry raised by some of the Cardinals and others, at the liberty granted me to pry into their secret things. Some also say, that my appearing, as I have done, with my head covered before a Cardinal, is a thing never before known. I see no

other way for me, but, in simplicity and singleness, to go on in the way that my blessed Master directs me. To him I leave all the result. My liberty, and even my life, is in his hand. I miss very much the company of my beloved friend, William Allen. He was such a faithful fellow-helper, under preceding deep conflicts; but now I am left a poor solitary one; and yet not alone, for I am very sensible that the Lord fulfils his very gracious promise to his poor servant, "verily, my presence shall go with thee."

30th. I went this morning to the Quirinal, and spent some time with Consalvi; he wishes me to send him an account of my observations, in the visits I make to their prisons, &c., &c. I told him of my wish to visit the Inquisition; he said he could not himself grant such a permission, but he would endeavour to obtain it from Father Miranda, who is the head of the inquisitors. I had a private satisfactory time with the Abbé Capacini, Secretary of the Cardinal; he is a feeling, liberally-minded young man. My visits this day to some hospitals and poorhouses have administered more consolation than on preceding days; I found much religious sensibility with several, also among some monks and nuns. I preached to them the Lord Jesus Christ the only hope of salvation, and described to them what the christian cross is, and where it is to be borne. One of these hospitals for men only is attended altogether by monks; I thought some of them evinced genuine piety: their great kindness in waiting on the sick is striking. The dear young man, my faithful attendant, is very useful in interpreting when he has not to give way to the priests; but even then he is a witness that they perform their task with faithfulness.

1st of Twelfth month. I visited this day a large college, formerly kept by the Jesuits, now banished from here; there are about six hundred students in it. There I was among many priests also; when I began to speak some of the young men were somewhat rude; but very soon, silence and seriousness spread over them. The Lord helped me to

proclaim the everlasting Truth among them. Then I went to another school for four hundred boys, where their teacher, a very feeling man, a priest, acted as my interpreter. My next visit was to a nunnery, which has a school for girls, where the Lord was also near, in enabling me to proclaim his holy name; the Superior of the nuns has felt the Lord's power; she has a pious mind. It is marvellous that, though these religious services bring me into contact with so many priests, monks and nuns, when they hear doctrines so new to them, which also strike at the root of Popery, no one has yet made an objection; but, on my taking leave of them, they treat me with kindness; some even say that they are persuaded that it is the love of Christ that constrains me to visit them. I had a satisfactory visit from a young priest, a Prince of Rome and Austria, his name is Charles Odescarchi; his uncle is Nuncio in Spain. I thought, on seeing this young man, that there was something lovely in him; his mind was brought into great tenderness; I can but have good hope of him. Three pious persons came in also to see me; two of them are of the monks that I was with yesterday; one is a young man. I had a full opportunity with them; I directed them to Christ, and to his Spirit. The young monk was broken into tears. In many of these opportunities I have to set before them in what true religion consists, and that it is not by works of righteousness that we may perform that we can be saved, but by faith only, in the free grace of God, through our Lord Jesus Christ, who is the only Saviour of men.

2d. I was occupied very late last night in preparing the documents that Cardinal Consalvi wishes to have, relative to my visits to their public establishments. I apprehend it my duty to expose the various abuses that I have observed, and in several instances, misapplication of money designed for acts of benevolence; I represent also the sufferings of many of the prisoners in small, dark, crowded rooms, and the heavy chains on them, which are not removed from some of them till after death; I saw some greatly reduced by long illness, who, nevertheless, wore their heavy chains. I

met this day, at the Russian Ambassador's, some persons whom I visited in Russia; we had a season of edification together; I had another with the Prussian Consul who came to see me; he and some others appear to enter into sympathy with me in my religious movements in this city. This evening I had a letter from L'Abbé Capacini, inclosing a letter from the Cardinal for Miranda, the inquisitor; the Cardinal also wishes to see me in the morning.

3d. I went to the Quirinal this morning; the Cardinal wished to make some arrangement for me to visit the Pope; I had given him some hints of my apprehension that I should not be acquitted in the Divine sight, without attempting such a visit, if it could be granted. The Cardinal wished to know if I would not be satisfied by being introduced to the Pope, at Court. I told him that I was no courtier, nor desired to visit such places, but that my wish was to be with the Pope privately; yet I should be much pleased if he, the Cardinal, would accompany me, and be the interpreter for me. He, having told me that though the Pope understands French well, yet he was unwilling to speak it in public, said that in his capacity of Prime Minister, it would not do for him to go in with me, as the other Cardinals might take offence at it. Then I requested that, if the Pope admitted me, he would endeavour to make choice of such a person to be present as he could confide in to make a faithful report of what should then transpire. This appeared the more necessary, as the jealousy of several of the Cardinals against me is greatly excited. I did not know what, under such circumstances, would befal me in the Inquisition; but I committed myself to the Lord, and, accompanied by my interpreter, we went to the convent of the Dominicans, to Father Miranda, who is a monk of the order, and the chief inquisitor. I gave him the letter of the Cardinal; he could not read it, his eyes having been lately operated upon for cataracts; he requested my young attendant to read it to him. It was a request from the Cardinal to him, to give me every information I might wish to have respecting the manner in which

the Inquisition was conducted in former years, and is now managed, and likewise to show me every part of it. Miranda said that he had not been able to go out since the operation on his eyes had been performed, but that he would send for the Secretary and keeper of the archives, who was better able than himself to give me every information; and thereupon a messenger was dispatched for him; till he came I improved the opportunity to inquire of Miranda how the Inquisition is now conducted; when the Secretary came in, he had the letter of the Cardinal read aloud to him. He was then told to give me every information, and to show me everything in it. On our way I made the same inquiries of him that I had put to Miranda, to which he gave similar answers. The accounts given me by several persons in Rome of the Inquisition, were very contradictory. Some represented it as being in full force, only conducted with more secrecy; but these stated that it had been totally abolished for some years; that when any foreigners at Rome, or in Italy, advance sentiments considered heretical or scandalous to their religion, they come under the cognizance of the civil officers, and are mostly banished from the country; but that when such is the conduct of citizens of Rome, or subjects of the Pope, they are sent to certain convents, where their most severe punishment is to be kept in solitude on low diet, whilst efforts are being made to reclaim them. The Inquisition stands very near the church of St. Peter. The entrance is into a spacious yard, in which nothing is in view but extensive and sumptuous buildings, containing their very large library, paintings, &c. On the left hand is a door, hardly to be noticed, which opens, through a very thick wall, into an open place, round which are buildings of three stories, with many cells; the doors of all these open into passages fronting the yard. These cells, or small prisons, are very strongly built; the walls are of great thickness, all arched over. Some were appropriated to men, others to women. There was no possibility for any of the inmates to see or communicate with each other. The prison where Molinos was confined, was particularly pointed

out. I visited also the prisons, or cellars underground, and was in the place where the Inquisitors sat, and where tortures were inflicted on the poor sufferer; but everything bore marks that, for many years, these abodes of misery had not been at all frequented. As we went on, I heard the Secretary say something to my interpreter about the *Secret Library.* I therefore asked him to take me there. He took me to the large *Public Library.* I told him this was not what I wished to see, but the *Secret one;* he hesitated, stating that it was a secret place, where there could be no admittance; that the priests themselves were not allowed to enter there. I told him that the orders that had been read to him were to show me everything, that, if he declined to shew me this, I might also conclude that he kept other places concealed from me; that therefore I could not contradict the reports I had heard, even in Rome, that the Inquisition was secretly conducted with the ancient rigour. On which he brought me into the *Secret Library.* It is a spacious place, shelved round up to the ceiling, and contains books, manuscripts and papers, condemned by the Inquisitors, after they have read them. In the fore part of each book the objections to it are stated in general terms, or a particular page, and even a line is referred to; dated and signed by the Inquisitor; so that I could at once know the nature of the objection to any book on which I laid my hands. The greater number of manuscripts appear to have been written in Ireland. Some of them contain very interesting matter, and evince that the writers were, in many particulars, learned in the school of Christ. I could have spent days in that place. There are writings in all the various modern and ancient languages, European, Asiatic, Arabic, Grecian, &c., &c., all arranged separately, in order. I carefully looked for Friends' books, but found none: there are many Bibles in the several languages; whole editions of some thousand volumes of the writings of Molinos. After spending a long time in this place of much interest, the Secretary said, "you must now come and see my own habitation." I thought he meant the chamber that he occupies;

but he brought me to spacious apartments where the archives of the Inquisition are kept, and where is the *Secretairerie.* Here are the records of the Inquisition for many centuries, to the present time. I looked in some of their books from the fifteenth century. They are kept as the books of a merchant's journal and ledger, so that looking in the ledger for any name, and turning thence to the various entries in the journal, a full statement is found, from the entrance of the poor sufferer into the Inquisition to the time of his release or death, and in what way it took place, by fire or other tortures, or by natural death. The kind of tortures he underwent at each examination is described, and also what confessions were extorted from him. All these books are alphabetically arranged. By examining those of late date to the present day, I find that the statement given me by Father Miranda of the manner in which the Inquisition is now conducted, is entirely correct. I could have spent days in this place also; but the examination of some of the books of several centuries, gave a pretty full view of the whole subject. This is an examination that probably very few have made, or are allowed to make. Here also I saw many of the bulls of the Popes, relating to the conduct of the Inquisition.

4th. I spent my time in writing, except that several piously minded persons and religious inquirers called upon me; some appear awakened to see the emptiness of their confidence in priests and outward observances; "What shall we do to be saved?" is their inquiry.

5th. I had an interesting and solemn meeting with several persons of the above description. Accompanied by the Prince Charles Odescarchi, I visited a large establishment placed under his charge; it is a night retreat for every one who chooses to come in the evening; no question is asked who the individual is, where he comes from, nor if he was there before. There are separate buildings for the accommodation of men and women; in each place are spacious baths; provision is also made for those who have cutaneous diseases to be fumigated. They all repair to

a place of worship, where the Prince addresses them on subjects calculated to impress sentiments of morality and virtue. Those present, he says, are generally well known to be immoral and vicious characters; preaching to them was not customary, till lately introduced by the Prince, who appears to feel deeply for this poor and wretched class of the community. They all come afterwards to the refectory, where supper is given them, and beds are provided for all. In the morning they have water to wash, and their breakfast before they disperse. Many of them return again in the evening, especially when the weather is stormy, or they have not been successful in begging to obtain sufficient to eat. Sometimes this establishment has four thousand inmates during the night. It was a well-meant institution, but the good intention has been much perverted; yet the pious labours of the young Prince may prove a blessing to some.

6th. By appointment* of the Cardinal Consalvi, I went

* It may be interesting to some readers to see copies of some of the notes addressed to S. G. on different occasions like the present, by the Cardinal's Secretary.

MONSIEUR,

Recevez ces trois billets avec lesquels vous pourrez observer tous les hopitaux, toutes les prisons, et le Conservatoire des enfans abandonnés et des vieillards. Je vous conseille de vous addresser avant tout au Gouverneur de Rome, Mgr. Pacca, qui chargera quelque personne ensuite pour vous accompagner aux prisons, et profiter de vos lumières pour le bien de l'humanité. Je viens d'avoir parlé á Mgr. le Gouverneur et de lui avoir dit combien vous êtes respectable. Je vous prie d'agréer les assurances de ma parfaite estime ainsi que de mon sincère attachement.

Votre ami,

De la Secretairerie d'Etat, FRANCOIS CAPACINI.
26, *Novembre*, 1819.

MONSIEUR,

Voici une lettre de son Eminence pour voir la maison de l'Inquisition. Vous pourrez envoyer á la *Minerva* la personne qui vour accompagne pour présenter cette lettre au Père *Miranda* qui est le Supérieur de cette Maison. J'ai parlé avec lui afin qu'il donne les ordres

to the palace of the Quirinal this morning. The antechamber and parlour were crowded with people and priests; in the latter were several Bishops, among whom I remained a short time. I kept my mind retired to the Lord; for in him alone is my help and my strength. The Cardinal at last had me invited to his private cabinet. I had a full opportunity with him, to the relief of my mind in various respects. He told me that he had read my reports respecting the different institutions, prisons, &c. I had visited, that the subjects I had noticed as needing help, relief to the afflicted, &c., were put in a way to be speedily attended to. He has shown the whole to the Pope, and has had my observations on the various institutions copied separately, so as to be sent to those who have the particular management of each,

pour vous faire voir tout, et pour que vous soyez accompagné de personnes qui puissent répondre à toutes les questions que vous leur ferez. La Maison de l'Inquisition est près de l'Eglise de St. Pierre. Le Père Miranda vous donnera l'addresse convenable.

Mes occupations continuelles ne me permettent pas de venir chez vous, mais si vous avez quelque moment de loisir pour vous rendre à la Secrétairerie d'Etat je serai bien content de vous communiquer quelque chose que j'ai à vous dire.

Je vous remets votre écrit sur l'importance de la Religion. Je l'ai lu avec attention et je me propose de vous en parler quand j'aurai le bonheur de vous voir.

En attendant je reste avec le plus sincère sentiment d'estime et d'amitié.

Votre ami,

Au Quirinal, FRANCOIS CAPACINI.

Ce 2 *Decembre*, 1819.

MON AMI,

Je vous préviens que son Eminence vous recevra avec plaisir demain matin entre les dix heures et le midi, dans le temps qui vous sera plus commode.

Vous pourrez parler avec son Eminence pour concerter l'heure dans laquelle vous pourrez vous rendre chez sa Sainteté.

Je me propose de lire cette nuit l'écrit que vous avez envoyé à son Eminence et profiter de vos lumières.

Je suis, avec les sentiments les plus sincères de respect et d'amitié,

Votre ami,

Ce 5 *Decembre*, 1819. FRANCOIS CAPACINI.

and he hopes that thereby greater care may be had to the right application of the funds that belong to the respective places. I told him that I had lately heard that the Bishop in Bavaria had hanged and burned the New Testament, printed at Munich by Gossner, after the example of the Bishop of Naples, and how greatly this militates against Christianity. He said, that for his part, he should not object to every individual having a copy of the Scriptures in his own hands, only he should wish that care might be rightly extended to prevent the spurious translations from being circulated, as has lately been done by the Socinians in Geneva and some other places; the Bishop Tartini, of Florence, has lately published a Bible which is sanctioned by the Pope, which he should like to see widely spread. He said also, that the Pope would be pleased to see me; that owing to various engagements, he could not fix a time till now, but that to-morrow evening he would admit me.

7th. I was to-day with the Governor Pacca, and several others. He is well-disposed to relieve the prisoners from some of the sufferings which I have represented to him. This evening I went to the Quirinal as appointed yesterday by Consalvi. I expected to find L' Abbé Capacini in waiting for me, to take me to the Pope; but no one was there who knew anything about my coming. There is something in this I cannot understand, unless it be that the priests and others are much displeased, as I hear, at my having visited their holy things, as they call the Inquisition.

8th. Went early this morning to the palace of the Quirinal. I was a short time only with Consalvi, who was much engaged. He says, the Pope was disappointed last evening, for he expected me. From Capacini, however, I find that monks, priests, and even Cardinals, are some of them under great excitement and irritation, highly offended at my having profaned their holy places, by inspecting their secret things in the Inquisition; and the countenance that Consalvi has given me since my coming to Rome, displeases them also. Some of them, I believe, are particularly sore,

because I have exposed their misapplication of the money, intended, in several institutions, for acts of benevolence, and which they apply to their private use. Here I am, as in the mouth of the dragon; the Lord may keep him chained down; in patience and resignation I wait to see what he will do with me and for me. I had hoped to be able to depart to-morrow for Florence, and accordingly engaged and paid my passage by the *Courrier*, to-morrow noon, but now a place of confinement may be my portion. The Lord's will be done, so that in bonds or sufferings, even in death, his name be glorified.

9th. This morning I had a message from Cardinal Consalvi to call upon him, before he went up to the Pope, which is at seven a. m. I went accordingly. He well knows the dissatisfaction of some of the Cardinals and others towards him, but says it may do good eventually, that, for his part he is fully disposed to serve me in what he can here; or after my departure, whenever he can do it. He further said, that it is very proper I should be with the Pope before I leave Rome, and requested me to wait for his return from his apartment, when he might tell me what time the Pope will receive me. I had, whilst in waiting, an interesting time with Capacini, and other secretaries, &c. Their inquiries led me particularly to speak of the influences of the Divine Spirit, a gift freely dispensed of God, which man's wisdom, learning or power cannot obtain for himself; much less can he dispense it to others; by it only the deep things of God can be known; by it acceptable worship is performed; qualification for the ministry of the Gospel is received; the Apostles were, by this, rendered able ministers of the New Testament, not of the letter, but of the spirit. This led me to state that the Popes, Cardinals, Bishops, &c., in their ordination of ministers or priests, cannot confer upon them spiritual gifts, neither have they themselves any in virtue of their stations; but Christ Jesus, the Head of the church, is the giver of spiritual gifts, and with his Divine anointing he gives power; he alone can forgive sin; he only is the Saviour of men. They were all

very serious whilst these and other subjects of vital importance were treated upon; that of the mass, confession, absolution, indulgences, &c., were also adverted to. The Cardinal came down, and said the Pope would see me at twelve o'clock. He knew that the *Courrier* by which I had taken my seat for Florence, was to start at one o'clock; but, said he, "Take no thought about that; the *Courrier* shall not go till you are ready;" he also said that Capacini would be here in time to wait on me up stairs, and that he had provided one of his friends, approved by the Pope, who would, if necessary, serve as interpreter, and moreover be a witness to correct any misrepresentation that envious spirits might attempt to make. I returned to the palace at the time designated; L'Abbé Capacini was waiting for me; we went up stairs, through several apartments, in which were the military body-guard; for the Popes are, as kings of Rome, both earthly princes and heads of the church. Thence we entered into the private apartments; the hangings about the windows, coverings of the chairs, &c., were all of brown worsted, or silk of the same colour; all very plain. In a large parlour were several priests; among these, the one provided by Consalvi to go in with me to the Pope. One dressed like a Cardinal, but who is the Pope's valet de chambre, opened the door of his cabinet, and said in Italian, "The Quaker has come;" when the Pope said, "Let him come in;" on which the priest, who was to act as interpreter, led me in, no one else being present; as I was entering the door, some one behind me gently, but quickly, took off my hat, and before I could look for it, the door was quietly closed upon us three. The Pope is an old man; very thin, of a mild, serious countenance. The whole of his apartment is very plain. He was sitting before a table; his dress was a long robe of fine, white worsted, and a small cap of the same (the Cardinals have it red); he had a few papers and books before him; he rose from his seat when I came in, but as he is but feeble, he soon sat down again. He had read my reports to the Cardinal respecting many of the visits I had made in Rome, to prisons, &c.; he entered feelingly

on some of these subjects, and intends to see that the treatment of prisoners and of the poor boys in the house of correction, and various other subjects that I have mentioned, should be attended to, so that Christian tenderness and care be exercised; means, as he said, more likely to succeed to promote reform among them than harsh treatment. He reprobates the conduct of their missionaries in Greece; also the burning of the Holy Scriptures by the priests and bishops in several places; he acknowledges, like Consalvi, that it militates much against the promotion of pure Christianity, and is more likely further to darken the minds of the mass of the people, than to enlighten them. On the subject of the Inquisition, he said, he was pleased I had seen for myself what great changes had been brought about in Rome, in this respect; that it was a long time before he could have it effected; that he has made many efforts to have similar alterations introduced into Spain and Portugal; had succeeded in part to have the Inquisition in those nations conducted with less rigour, but was far from having yet obtained his wishes. "Men," he said, "think that a Pope has plenitude of power in his hands, but they are much mistaken; my hands are greatly tied in many things:" he, however, expressed his hope that the time was not far distant when Inquisitions everywhere will be totally done away. He assented to the sentiment, that God alone has a right to control the conscience of man, and that the weapons of a Christian should not be carnal but spiritual. The fruits of the Spirit being described, he said that to produce such and for the same end, should spiritual weapons be used. I represented to him what I had beheld in many places in Europe, and the West Indies, of the depravity and vices of many priests and monks, what a reproach they are to Christianity, and what corruption they are the means of spreading widely over the mass of the people. I then stated what is the sacred office of a minister of the Lord Jesus Christ, a priest of God; what the qualifications for that office should be, and who alone can bestow them. As I was speaking on these and other subjects connected therewith,

the Pope said several times, on looking at the priest present, "These things are true;" and the priest's answer was, "They are so." Other subjects were treated upon, as, the kingdom of God, the government of Christ in his Church, to whom alone the rule and dominion belong; that he is the only door, the only Saviour, and that those who attempt to enter in by any other door but him, are accounted as thieves and robbers. Finally, as I felt the love of Christ flowing in my heart towards him, I particularly addressed him; I alluded to the various sufferings he underwent from the hands of Napoleon; the deliverance granted him from the Lord; and queried whether his days were not lengthened out to enable him to glorify God, and exalt the name of the Lord our Redeemer, Jesus Christ, as the only Head of the church, the only Saviour, to whom alone every knee is to bow, and every tongue is to confess; that such a confession from him, in his old age, would do more towards the advancement of Christ's kingdom and the promotion of his glory, than the authority of all the Popes, his predecessors, was ever able to do; moreover, that thereby his sun, now near setting, would go down with brightness, and his portion in eternity would be with the sanctified ones, in the joys of his salvation. The Pope, whilst I thus addressed him, kept his head inclined and appeared tender; then rising from his seat, in a kind and respectful manner he expressed a desire that "the Lord would bless and protect me wherever I go;" on which I left him.

On returning to the other apartment, my hat was given me, and excuses were made for having taken it away, stating that, as this is done when our Friends appear before the King in England, they thought they could not do otherwise on the present occasion. They also said: "The Pope must have been much pleased with your visit, for we have never known him to give one-half so much time to anybody in a private audience, nor conversing with them as he has done with you."—My soul magnifies the Lord, my strength and my help. The work is His, and the glory also! May He bless the work of his own hands!

The priest who was with me before the Pope, was very tender, and has now taken leave of me in great affection. Consalvi met me as I came down from the Pope's apartment. He renewed the expression of his desire to serve me whenever he can; and in christian love, we took a solemn farewell of one another.

I came to my inn to prepare for my journey; it was a considerable time after the hour at which the *Courrier* usually sets off; but when I came to the post-house, I met one of the attendants of the Cardinal, who told me that the *Courrier* had orders to wait for me; that, therefore, I need not hurry myself. I was, however, ready to go.

So Stephen Grellet concludes the account of his visit to Rome. By the grace of God he was what he was. He had been enabled to accomplish all that he believed to be required of him. Without any direct attack upon the system and the exhibitions of Popery, and ready as he had been to appreciate and cherish the good in all, his repeated visits at the Quirinal and other public places had, nevertheless, attracted the jealous attention of the less liberal Cardinals and inferior officials. A much longer tarriance near the Vatican might have called forth the spirit of opposition if not of persecution, and been the means of interrupting his progress. As it was,—the singleness and purity of his purpose, the disinterested devotedness and the Christian integrity in the discharge of apprehended duty, which had marked his course, and his faithfulness and zeal in simply pleading the cause of Christ, had made a deep impression upon many. The practical illustration of the spirituality and freedom of the Gospel dispensation and the simple character and polity of unadulterated Christianity, which his example and his teaching had held forth, could not be lost;

—beautifully reflected, as it had been, upon the dark cloud which scarcely concealed the "mystery of iniquity" with which he was surrounded, it could not escape the observation of the more serious and considerate. The poorest of the poor, and the wretched criminal in his miserable cell, had felt its force; princes and nobles, priests, and ecclesiastical dignitaries of the highest order, had recognized its influence. He had "done what he could," and, with a thankful heart, he was now permitted peacefully to retire to other scenes of labour.*

* More than twenty years afterwards Stephen Grellet received a letter from his friend, B. B. Wiffen, near Woburn, Bedfordshire, mentioning an interview he and his companion, G. W. Alexander, had had at Lisbon, in 1842, with Capacini, then the Papal Nuncio to Portugal. Alluding to the conversation which passed with the Nuncio, B. B. W. writes to S. G., "Finding that we were members of the Society of Friends, he made earnest inquiry respecting thee, whom, he said, he had known at Rome some years ago, and charged me to convey to thee the sentiment of his affectionate remembrance and esteem."

CHAPTER XXXIX.

Third Visit to Europe.

Florence.—Leghorn.—Venice.—Verona, &c.

Travelling day and night he reached Florence early in the morning of the eleventh of Twelfth month, 1819, and resumes his journal.

After the conflicts of mind, and bodily fatigue I had in Rome, travelling alone in the open air was refreshing to me every way; besides the grateful sense that I have been enabled by my good Master, to throw off a great load of religious concern, which I had borne for years. Marvellous indeed, are the ways of the Lord, in making it possible for me to do so—first through General Maitland; then by so inclining the heart of Consalvi and others towards me; and also in delivering me from the hands of those envious and persecuting men at Rome. Surely, it is the Lord's doing! All praise and glory belong to Him.

After breakfast I went to the Prime Minister of the Grand Duke of Tuscany, Count Fesson Brodrion, for whom I had a letter from the Prince Cardito at Naples. I find him, as described to me by the Prince, a man possessed of kind and benevolent feelings, enriched by piety. He encourages me to visit some of their public institutions and prisons, to all of which he gives me free access. The Chevalier Coassini, under whose special charge many of these are, was present, and the Count desired him to give me every aid I may need in those visits, should I undertake them. In the afternoon I

called on several persons of whom I had heard as being serious characters. I find some of them are such. I also went to see a family in affliction, by illness, and was enabled to mingle with them in their tribulated state, and to draw their attention to Him who is the sure refuge in time of trouble.

12th. Feeling during the course of last night, fresh concern and exercise for the poor sufferers in prisons and poorhouses, I apprehended it was the line of my religious duty to mingle here also in near sympathy with them, at least by visiting some of them. As a man, I recoil from visits of this sort; they are so trying to my nature, and in such places I have endured great suffering; but my proper business is simply to follow my dear Lord, as by his good Spirit he directs my steps.

A few days after he adds:—

I have been at two hospitals, the asylum for the insane, the foundlings' orphan's house, a large poorhouse, and some schools, having religious opportunities in most of these places. In several of them, I was with the nuns who devote themselves to minister to the sick and the afflicted. Among these I meet here also persons of conscientious and pious minds. In the poorhouse I was enlarged in directing the inmates to Christ, and to his Spirit. Some of them appeared to have hearts to feel the value of pure religion, and to have tasted of its consolations. The prisons here are very different from those in Naples and Rome. The prisoners are treated with much greater humanity. They do not show themselves so hardened in crime. In the meetings I have had with them, brokenness of heart prevailed in many, and but few juvenile offenders are to be seen. The President of Police tells me that, during the five years that he has been in office, in a population of one million and three hundred thousand persons, only *five* have been put to death; that is, one person a year. Crimes have considerably lessened throughout Tuscany: murder is seldom heard of in these parts.

The Prince Carriné has been several times with me. We have visited several families piously disposed, and I had a meeting with some of these collected for the purpose of worship. I have also distributed some religious books, in French and Italian.

Suspending his labours in Florence for a few days, he passed over to Leghorn.

Leghorn, 16th. Travelling during the night, I came here in fourteen hours. I wished to visit this place previous to my departure from Tuscany, and through the President of Police at Florence, a door was set open for me here. I felt it my place to visit their prisons, &c.

I was much tried, among the Gallerians, in beholding the heavy chains they are loaded with, when at work, and during the night also. They all lie on an inclined plane, and a heavy chain passes from one end to the other, through strong staples and the rings they have on their feet, so that they must lie nearly on their backs the whole night. Many of them appear to have very hardened minds, but in a few I found tenderness. I think some of these show that, if they could, they would, like the prodigal, return to the parental house. In the evening I was with twelve families of the principal inhabitants of this city. They had felt great concern for their children, that they might receive a liberal, but virtuous and guarded education, especially their daughters; but they could not see how this could be rightly obtained by sending them to boarding or other schools, nor even by introducing teachers into their families; they therefore concluded to unite themselves into a society for that purpose, and to attend themselves to the education of their children. Every member of this little society has a family of children, and must be able to teach some branches. They take turns, week by week, in the laborious part of the work. They began this school two years since. They have found the employment so delightful, that during that period, whether on active service or not, none miss regularly to attend with

their children. They say that every desire for visiting or pleasure, as it is called, is taken away; their greatest delight is to be together with the children. At first they met alternately, at one another's houses; but of late, they find it most convenient not to change about. During the fore-part of the day, they attend to their respective avocations. In the afternoon the young people repair to the house, the boys in separate apartments under the tuition of the fathers, and the girls in others, with the mothers. In the evening they *all* meet in one room, where more general instruction is imparted to them; and whilst they were thus engaged, I was much pleased to see how they introduced excellent precepts of a moral, virtuous, and religious nature, calculated to turn the attention of the children from outward objects to spiritual considerations, and to that salvation which comes by the Lord Jesus Christ. To these great objects their various branches of learning are designed to lead. They answer to one another like the lowest link in a chain to the uppermost; for example: under the drawing of a flower, an insect, an animal, or shell, &c., &c., the pupil writes at length, the appropriate class, nature, use, &c., and finally, his own reflections on the love, the wisdom, and power of the Almighty Creator of all; thus drawing, writing, and other objects are combined together. I felt great interest in these young people, and not less in their parents, who, whilst instructing others, are evidently learning themselves in Christ's school. I had a precious religious opportunity with them all.

17th. In my visit to the hospitals to-day, I found that for the females attended by eighteen nuns, and that for the men by fourteen monks, who respectively devote themselves to this act of benevolence towards the sick. I had some satisfactory religious intercourse with them, and with many of the sick; among these I found a young American, from Boston; he went to a ball with shoes too tight, in consequence of which he has had his leg amputated; he bitterly laments his folly, and appears serious and tender; he pays, as he says, very dearly for his pleasure in dancing.

I had this evening a relieving religious time with about

twenty five persons, some of whom are merchants; the Governor was also present; one of the merchants, a pious and benevolent individual, has a school for poor children, supported at his own expense, which I visited to some satisfaction; peculiar attention is given to moral instruction.

On his return from Leghorn he continues his notes on Florence:

19th. On my way back to Florence I stopped at Pisa, where I met but little to claim my attention. I was to-day with the Marquis of Pucci, the Counts Tartini and Puccini; the former is President of the Government; he paid great attention to my statement of the condition of the prisoners in several prisons, and manifested great interest in my plea on behalf of those who appeared to be in a penitent state; he assured me that this very day measures should be taken for the relief of the poor sufferers.

To my comfort I find, this evening, that prompt attention is paid to it, not only in this place, but that orders to the same effect are sent to Leghorn and other parts of this Government, and that both here and elsewhere measures are taken for a better provision for the poor, who are much neglected in some places. I am richly paid, indeed, for my sufferings in my visits to afflicted humanity, by being able to obtain some relief for the destitute, and I hope also, the liberation of some of the penitent ones.

21st. These two days I have had several religious opportunities in families of pious persons; in one instance, a number of them congregated together for the purpose; it was a season when their spiritual strength was renewed, and their faith in the Lord Jesus Christ was confirmed. The Counts Bardi, Tartini, and Puccini, are much concerned for the education of the children of the poor, and they have established schools for them, which I visited. I have encouraged them to extend to the young people a virtuous and religious education, founded on the pure principles of Christianity. I have given them the "Scripture Lessons" pre-

pared in Russia, which they propose to introduce into those schools, and they have accordingly put them in train to be printed in Italian. I have also had an interesting visit from Doctor Betti and some of his friends; some of them were with me before I went to Leghorn, to whom I gave some tracts treating on our Christian principles. They tell me now that several of their friends have joined them in the perusal of these, and felt so much interested that they have already translated some of them into Italian, to have them printed.

Tuscany is among the finest countries I have seen; the soil is fertile, and in a high state of cultivation; their villages and the inhabitants are cleanly, and great industry is apparent. Among other occupations, that of plaiting for their fine Leghorn bonnets is carried on to a considerable extent, but what is far more pleasant still, is that the morals of the people generally far exceed what are lamentably to be found in other parts of Italy.

Having concluded his services in the Tuscan capital, he proceeded by way of Bologna and Ferrara to Venice.

22nd. Bologna. I travelled last night by the *Courrier*, and was favoured to arrive here safely this morning,—safely I say, for this road over the Apennines has of late been greatly annoyed by highway robbers; a few hours before I passed it a company of ten of them attacked and plundered two carriages; they tore the ears of some of the females to obtain their ear-rings, and one had her finger nearly cut off to procure her ring. Here I am again on the Pope's territory. It does not appear that any service is required of me; yet, for a while, it seemed as if I might be brought into trouble; they narrowly examined my baggage, and took hold of my few remaining books, which they carried to the police office to inspect them more closely; they threatened to send them to Rome; I told them that I had come from there; and, after many questions, they were restored to me, by order of the Governor, whom I went to see.

Venice, 25th. I came to Ferrara on the 23rd. There also my mind was closed up as to any religious service. I left it next morning for this place. I accomplished the journey by water, in one of their canal boats; it was an unpleasant one; there was a rude company on board.

Soon after my arrival here this morning, I was in company with thn Chevalier Naranzi, who is the Russian Consul; he is a feeling and pious man, and through him I am brought to an acquaintance with several others of a similar character. I am told that by German papers, printed at Augsburg, they have here the information of the nature of many of my religious engagements at Rome, and of my visit to the Inquisition and to the Pope; allusion is made to some of the religious principles I maintain as a member of the religious Society of Friends, and a minister of the Gospel among them; in this capacity, the papers state, I now travel in these nations.

26th. I had hoped that I might not be long detained in this ancient city, but a field for religious service opens before me, and I dare not flinch from whatever He, in whose service I am, sees meet to require. I felt a strong attraction towards the prisons, &c., but did not know how to get admittance to them. Whilst I was with. Naranzi, a Venetian nobleman, Prefect of one of the departments, in a respectful manner made various inquiries into our Christian principles, such as salvation by the Lord Jesus Christ, Divine worship, &c., when Baron Mulazzani came in, and manifested great interest in the important subjects we were treating of, and also in the nature of many of my engagements in several places, in visiting prisons, poorhouses, &c. He was formerly the Minister of Police in this place. When he came into office, about twenty years since, Venice was in a deplorable state; murders and many robberies were committed every night, multitudes of beggars crowded the streets, and Mulazzani had authority given him to correct these evils; he took a general survey and formed his plans; and began by providing several places to be used as temporary prisons; others, in which he had a variety of raw material stored, to

give employment to such as were destitute of it. Then during one night, he had every suspected character in Venice arrested, and shut up in prison; he forbad every kind of begging under heavy penalties, and published a notice that every one out of employment might obtain work, for which he should be remunerated. Ample provisions also was made for the aged, the infirm, and the sick. All who had been arrested were speedily and strictly examined; those who were found to be vicious characters, were kept in prison for further examination. The consequence was that robberies are now very seldom heard of; no beggars are seen, and, except in a few solitary cases, no murders have been committed. For a while the workhouses were full; many of the people also took their work home, and were paid at a price a little below what they might obtain by ordinary employment, to induce them to seek for it; the result is that very few labourers are now to be found in the workhouses, exsept such as, being feeble or infirm, could not obtain a sufficiency by labour elsewhere. Mulazzani kindly offered to accompany me to such of their prisons, &c., as I might wish to visit; he is also an excellent interpreter. The first place I went to was the palace, where the Doges formerly had their residence. It is in a very poor condition; the prisoners are crowded, and have heavy irons; yet they might be said to be in a comfortable state compared to what they were in twenty years ago, or less. I was with the Count Gardanis, President of the Criminal Tribunal, who appears to be a man of sensibility, and I hope he will succeed in ameliorating the present condition of these poor prisoners.

In the evening I met at the Countess Albrissizzinveli's many noble persons. We had a religious opportunity. They all speak French, therefore I needed no interpreter. Christ was proclaimed to them, and we were reminded that except a man takes up his cross daily, and follows him, he is not worthy of him,—he cannot enter into life; and the nature of the cross which the Christian is to bear was set forth. The Countess takes great interest in the principles of Friends. I have given her some books on the subject.

29th. Yesterday and to-day I visited their hospitals, a retreat for old people, and their house of industry. These are under good regulations. I had several opportunities among them, and religious sensibility was apparent with some, especially among the aged people. I was also at the foundling hospital, the large schools for boys, and the house of correction. To these places the Chevalier Naranzi accompanied me, as my interpreter. I had also at my lodgings, several pious persons. Among these was a Popish priest, who is in a tender state of mind. The language of many after the religious opportunities I have with them, is in substance, "Thou almost persuadest me to be a Christian," but the cross stands in the way, and they turn away sorrowful. My soul loves them, and truly mourns over them.

30th. It appears that I do not escape here, any more than in Rome, the jealousy of some who are disposed to do me mischief, if they could. They have, as I am told, written to Vienna, to give the Emperor their own representation of me. I tread indeed among scorpions, but the Lord can deliver me out of all evil. I see no better way for me than to go straight forward in the path and line of service into which my blessed Lord directs me; the consequences I resign entirely to Him, as I have done also my life and my all. I visited a hospital, and the asylum for the insane; both these are under the care of the monks called "*Buono Fratello;*" they take care also of such, as, by accident or otherwise, are wounded or hurt in the street. I had a precious time with these monks, who are devoted to acts of benevolence and charity.

In the afternoon "a solemn parting meeting with many of the pious or serious persons of the city," closed his religious labours in Venice, and he left the same evening for Verona. He continues:—

Verona, First month, 1st, 1820. I came here in two nights and one day. My way is hedged up; I neither find, nor do I hear of any with whom I can mingle in religious fellowship. I have spent the day in retirement before the Lord; my

mind is prostrated very reverently at his footstool; he has done great things for his poor servant. He gives me also truly to feel, that it is not by works that we have done, not even of righteousness, but of his mercy only, that we can hope for salvation, accompanied with the conviction of my unworthiness, even of the least of his mercies; great poverty of spirit is my clothing. The bread of yesterday, which the Lord did bless, cannot now supply my soul's wants, unless my gracious Lord condescends to minister to me afresh out of his bounty; nor can the grateful remembrance of the saving help and strength, time after time granted to me under many past trials and baptisms, give strength and confidence, now that I journey from one nation to another people. Unless the Lord's hand be stretched forth to uphold me, I must sink under the trials, that I am sensible await me, during the succeeding days of my probationary life; yet, with deep reverence I can say, "I know Him in whom I have believed;"—though weakness, yea, nothingness belongs to me, "in the Lord Jehovah there is everlasting strength."

From Verona he proceeded by way of Ala, Trent, Brixen, Inspruck, &c., through the Tyrolese Alps, to Munich in Bavaria. On the whole of this journey, he did not feel it to be his religious duty to make any stay in the places through which he passed. He "felt deeply" for the inhabitants, but "prayer seemed to be the only service required." The Tyrol much interested him; "I doubt not," he remarks, "that among these high mountains, and deep valleys, the Lord has a seed, precious in his sight, which he waters by his own Spirit."

CHAPTER XL.

Third Visit To Europe.

Munich.—Augsburg.—Stutgard.

Stephen Grellet was again in Bavaria; but many changes had taken place since his last visit. The sacred rights of conscience had been little regarded; religious liberty had been deplorably violated; both King and people had quailed under Papal oppression; bigotry and persecution had, in several instances, been but too successful in driving away the pastors, and in scattering the flocks. Dear as was the cause of Christ and his Church to him, and earnestly as his heart yearned towards the humble followers of the Lamb under every name, his Christian sympathy and concern could not fail to be rekindled. On his arrival at Munich, on the morning of the 7th of First month, 1820, he writes:—

It is six years since I was at this place before, and I find that I must stand resigned to resume the heavy bonds that I had then upon me.

8th. I was this morning with the Baron Baader; he informs me that through the influence of the Popish clergy, much persecution has prevailed, so that several of those pious Roman Catholic priests I was acquainted with, have been scattered, and have gone to other nations; Boos* to

* Martin Boos never actually left the Roman Catholic church. He was one of those who thought that his usefulness would be lessened by

the Rhine, Gossner to Flanders, and Lindel to Russia; it is said that many thousand persons gathered together at the

such a step. But being banished from his parish at Gallneukirchen, he retired to Dusseldorf, and through the kindness of the King of Prussia, afterwards obtained the appointment of Pastor of the parish of Sayn, near Coblentz, on the Rhine, where he died in 1825. He was a man of deep piety and great devotedness. His labours to win souls to Christ were remarkably blessed, to the conversion of thousands. His own conversion was striking. In the discharge of his office as a priest, he went, about 1789, to visit a woman distinguished by her humility and piety, who was dangerously ill. "I do not doubt," said he, endeavouring to prepare her for death, "that you die calmly and happily." "And why?" said the woman. "Because," replied he, "your life has been a continued chain of good actions." The woman smiled, and said, "If I were to die relying for my salvation on the works which you mention, I am certain that I should be condemned; but that which makes me calm at this awful moment is, that I rely on Jesus Christ My Saviour." "Those few words," says Boos, "in the mouth of a dying woman, who was looked upon as a saint, opened my eyes for the first time. I understood the meaning of *Christ for us*; like Abraham, *I saw His day*. From that time I announced to others that Saviour whom I had learned to know and there were many who rejoiced with me." Thus did this woman, whom he wished to prepare for death, prepare him for life eternal. The impressions which he had received were never effaced, He put in practice the lessons he had been taught, and zealously preached the doctrines for which he had afterwards so severely to suffer. "His labours began to be blessed in an extraordinary manner. He felt deeply his own insufficiency, and sought, in continual prayer to God, and the assiduous perusal of the Holy Scriptures, the assistance which he needed. He generally felt his own sinfulness and insufficiency most deeply, when he was about to deliver a discourse intended to affect the consciences of others. On these occasions he would often forget the sermon which he had studiously composed, and committed to memory, and would acknowledge with tears to his hearers, that he had nothing to say to them; but he would feel himself led on, by the contemplation of their wants and his own insufficiency, to urge upon them that which the Holy Spirit gave him at that moment for their edification. Several discourses uttered thus from the abundance of his heart were the instruments of a religious awakening, which took place at that time at Gallneukirchen."

After a long life of much usefulness, when he felt the end drawing near, he said to a friend, that he was dying in that faith for which he had suffered; and to another he wrote, "Even now I feel that none shall see the Lord without having washed his robes in the blood of the Lamb."—See "*Life and Persecutions of Martin Boos*," *edited by J. Gossner;* translated from the German.

time of the departure of the latter, to take leave of him; he then preached his farewell sermon to the multitude; the soldiers who had him in custody, to escort him out of the kingdom, were, like the rest, broken into tears, and joined in the public lamentation, that such a good man should be sent away from them. Sailer, of Landshut, has refused to be made a Bishop; many obstacles are placed in the way of his great usefulness, in spreading light and religious knowledge among the people. These persecutions have tended, however, greatly to increase the number of serious inquirers; many are eager to have a copy of the New Testament, printed by Gossner. I have met here with Baron Von Ruosch and his pious wife, on a visit to their daughter; they give me the cheering information that the Princess Oettingen, and her sister-in-law, the Princess Jeanette, maintain their love to the dear Redeemer; with these and others, many of whom I had known heretofore, I had a refreshing meeting in the evening; the Lord's presence was with us.

9th. I have been with the Crown Prince; I spoke freely with him respecting the persecution that has driven so many pious persons out of the kingdom; for, besides those who formerly stood among them as priests in the church of Rome, and who, from conscientious principles, have abjured the errors they saw themselves in, and have on that account been banished, a considerable number of other persons have also left the kingdom; many have gone to Russia, others to America. The Prince deplores it, and acknowledges freely that full liberty of conscience ought to be allowed; that any attempt against it is an infringement of the prerogative of God; he regrets much that Gossner has been sent away, and says he loved him; and was a subscriber to his New Testament. The Prince was very tender under what I had to impart to him; he loves the Truth; but alas! the cross is in his way, and he lacks firmness in bearing it. From the palace I went to Baron Ruosch's, where a little company were collected in a meeting; I had a solemn religious opportunity with them; among those present was the Countess Lockner; her father is Chamberlain to the

Emperor of Austria; she was much affected during the meeting.

10th. I visited their prisons, hospitals, &c. They are in a better state than most I have visited of late. The prisoners support themselves by their labour, and lay by something. This is given them when they are discharged. This evening I had a very interesting and precious meeting at the Baron Gumpenberg's. The persecution excited here has caused many to grow in the root of religion. They have advanced in spiritual-mindedness. A solemn silence prevailed among us for a length of time. As I found that the greatest part of the people understood French, I did not make use of an interpreter. Two, however, did not understand, and yet both were greatly contrited and shed many tears. One of these resides at Ludwigsberg, ten miles from Stutgard. When, six years since, I was at that place, he heard of me, and walked there to see me, but I had just left the town. Now, we have met here providentially. He is a learner in the school of Christ, from whom also he receives strength to walk in the Christian path. I have been much comforted with him. Here, also, I met with J. Graff, who rendered me such essential service on my way to this city, six years ago; he is a tender-spirited man.

I feel great oppression on my spirit on account of the persecution excited by the Popish clergy, to which the King has given countenance by banishing so many of his best subjects. I cannot feel peaceful without endeavouring to plead with him on that account, and to show him how such doings militate against him, and how contrary they are to the law of righteousness and truth; that religion which is pure and undefiled before God the Father cannot induce any to persecute others on account of their religious testimonies to the Truth as it is in Jesus Christ, the Son of God and Saviour of men.

11th. I visited several pious and afflicted persons; among these the widow and family of my former kind friend the Baron Pletten; it was a tendering opportunity; the Lord is with her in her affliction; he is also very near to Francis

Heinbeck and wife, in their sore bereavement. In the space of three years, six of their near and valuable relatives have been removed by death. His wife is in a very feeble state of health also; but the Lord blesses their affliction. They moved in high life when I was here before; now, they and their children walk in the lowly and narrow way that the Lord leads them in. They have with them an orphan a young Countess, who is placed under their pious care. The consolations of the Gospel were permitted to flow in that visit; all appeared sensible of it. This evening I had another meeting at the Baron Gumpenberg's. It was larger than any of the preceding ones, and more mixed, as to rank in life, poor and rich, but very generally composed of such as love the Lord Jesus. They have sensibly felt the teachings and influences of the Divine Spirit. Some of them were from among the nobility; others servants, gardeners, and mechanics, but all subjects of the same Lord and Lawgiver. Gumpenberg interpreted for me. Two of those present were formerly nuns, but now they feel that the vows they have entered into with the Lord Jesus Christ, the true Head of the Church, supersede those they had heretofore made before man. This has been a solemn meeting; by the one Spirit we were baptized together into the one body.

12th. The Countess Lockner wished to have a private opportunity to unbosom the exercises of her mind. Deep are her spiritual conflicts, for the Lord leads her to the strait gate, and in the narrow way. I feel very tenderly for her, but she is in good hands;—the Lord, who leads in the way, is the Almighty Preserver and Comforter of the humble and faithful traveller. This evening I met at the Baron Ruosch's about fifteen persons of high rank. I had seen but few of them before. It was a close searching season. They were told that pretensions to religion without witnessing the substance of it, could not profit any one, neither could the performance of any ever so plausible ceremonies; it is at the heart that the Lord looks. "It is not every one that says Lord, Lord, that shall enter the kingdom of heaven, but he that doeth the will of my Father, &c." It is not said,

he that obeys the Pope, or priests, or the decrees of the Council, &c. I pointed out to them where the Divine will is revealed as the Scriptures clearly state, "that which may be known of God, is manifest in man, for God has shewed it to him;" and how in another place it is said, "the grace of God that bringeth salvation, hath appeared to all men, *teaching us* that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, &c." I urged them to hearken to and obey the Divine Teacher, who speaketh to the heart.

I was with Reigersberg, who is the Minister of Justice. He appears disposed to make some alterations that I suggested in their treatment of the prisoners, calculated to promote a moral reform among them, as well as to increase their present comforts. He deplores the ascendency gained by the clergy, and the persecution that has been the consequence of it. He encourages me to lay this my concern before the King.

14th. I had several precious seasons in the families of the Lord's visited ones, both of the rich and poor in this world;—truly God does not accept the persons of men, but all they that fear him and work righteousness, poor or rich, are accepted with him. Last evening I was at the Baron Leschenfield's, Minister of Finance. Several persons of both sexes were collected on the occasion. Among others, the Prince Oettingen Wallenstein, a serious youth. The Lord gave us a good time together, so that tenderness of spirit was evinced by several.

This afternoon the serious people in this place came very generally to a meeting I had appointed for them. The consolations of the Gospel through the Spirit were poured forth upon us; the word of encouragement and instruction in the way of righteousness flowed sweetly towards them; there was great contrition of spirit over the meeting. As I left it a messenger from the Minister of Finance came to request me to call upon him. I thought he might have something particular to communicate to me; but I was greatly surprised on entering his spacious apartment, to find it filled with

a large company. Some of them I had met last evening, but many I had not seen before. This was an opportunity given me, very unexpectedly, to proclaim the glorious Gospel. We were soon brought into silence. A weighty exercise came upon me. I was indeed among one class of men only as respects their station in this world, but not so as to their inward condition. The greatest part of them were Roman Catholics. The Lord enabled me to divide his word aright unto them, and to exalt Christ our Lord as the Head Supreme of the Church, and the only Saviour. Among those present were the young Prince Oettingen, and General Reiss. It was late at night when I returned to my lodgings, where I found a letter from the Crown Prince, stating that the King, his father, wished to see me next morning.

15th. I went to the Palace. I soon saw that my prayers had been heard; the heart of the king was opened towards me, and was made soft. I had proceeded but a little way in pleading the cause of his persecuted subjects, on account of their conscientious scruples against the principles and doctrines of the Church of Rome, when the King said, he increasingly felt how delicate, tender and important that subject was; then he stated the many difficulties into which he had been brought by the court of Rome, and what steps he had been induced to take contrary to his best judgment; he was now endeavoring to act according to the dictates of his own conscience; for he had no confidence, he said, in priests, or the conclave at Rome; his subjects of every denomination were equally dear to him, and had an equal right to his paternal protection. I encouraged him to take the precepts of Christ for his rule in the government of his kingdom, and to seek for, and act himself under the influence of his Spirit. I made particular allusion to perilous times in which he had lived, and the deliverance granted him of the Lord. I pressed earnestly upon him the necessity, now especially in his advanced life, to spend his remaining days in the fear of God, and in acts of piety, virtue, mercy and justice, desiring that he may himself obtain mercy and favour of God, and have a well-grounded hope, that

when he has to lay down his earthly crown, he may be prepared to have it exchanged for one everlastingly glorious. The King was tender. He took me in his arms with affection, and craved that the Lord may grant my heart's desire for him, and bless me, wherever I go.

After this I was with the Crown Prince. I encouraged him to adhere closely to Christ; to follow the light by which things reprovable in the sight of God are made manifest,—for the commission of which the Spirit of Truth condemns us. I told him that it is by the Divine Spirit that power is given us to do, or to cease from doing, what we cannot in our own will and strength. I left him in a tender state of mind. I then went a third time to the Minister of Finance, and had a solemn parting opportunity with him and his family. I hope that the King and his ministers, and the Crown Prince also, are strengthened to resist being any longer made the tools of the Nuncio of the Pope, their Bishops, &c., in the oppression of the pious people here.

This evening a large number met me once more at my lodgings. Among them was again the young Prince Oettingen. The Lord's power was sweetly felt to be over us. It was a time when solemn resolutions were formed. May they keep their covenants unbroken. I have several messages from persons at court, who wish me to visit them; but I believe my work here, for the present, has come to an end. I commend them to God, and the word of his grace, which is very near them. He can do the work for them. All that the Lord's servants can do, is to direct men to Christ. He alone is the Deliverer and Saviour.

Augsburg, 16th of First month, 1820. This morning early, previous to my departure from Munich, several serious persons came to see me, for the last time, perhaps, and brought me a certificate signed very generally by the pious people I have visited, in which they express their warm feelings of gratitude to the Lord for the favour conferred upon them in his love and mercy, together with their prayers that he may protect and bless me during the residue of my days.

At about half way to this place I met, at the station where I changed post-horses, with one of the pious persons who attended a meeting at Munich. I had a satisfactory religious opportunity in his family; he accompanied me to this place, and though it was six, p.m., when we arrived, he went immediately to his religious acquaintances, and by seven o'clock had about sixty of them collected together, with whom I had a meeting. The Lord made himself known among us by the breaking of bread; it was a season when some present were more perfectly taught the way of the Lord. It was in this neighbourhood that Lindel resided, and where he has left a spiritually-minded people; the Popish priest, who now occupies his place, uses every endeavour he can to destroy the good that Lindel had been instrumental in promoting.

17th. I visited several persons here in their families, some of whom I knew when I was in this city some years since; they appear to have maintained their integrity; among these is Director Smith, who in old age is bringing forth fruit unto eternal life; he accompanied me to their prison; a watchful care appears to be extended towards the inmates, so as to promote their moral reform. The Governor of the prison told me of an experiment he had tried on several prisoners. Their ration of food, for certain offences, is only bread and water; he made choice of two healthy, strong, young men; to one he gave the bread and water separate, so that he could eat the one and drink the other; to the other, he gave the same portion of bread soaked in water; the consequence was that, in a few weeks, the latter became very feeble and reduced in flesh, whilst the other continued strong and healthy. Then he changed their treatment, and gave to the emaciated one his bread and water separate; he soon recovered his flesh and strength, whilst the other, now taking his bread soaked in water, was greatly reduced. He continued the same experiment several times with the same result; he tried it upon others, on whom it it had the same effect; it led him to the conclusion, that poor people would find it to their advantage to convert their flour

into bread, instead of making it into porridge. The Postmaster from Schaffhausen parted from me in great tenderness; the Lord Jesus is precious to him.

From Bavaria he passed over into the dominions of the King of Wirtemberg.

Stutgard, 18th. I left Augsburg at six last evening, and travelling all night, came here in twenty-four hours. The cold was very severe; the high grounds were like a sheet of ice, so that going up or down the steep hills, I met with many difficulties, particularly near Ulm, when the horses and carriage, with the driver and myself, were near being dashed down a deep precipice. After descending the mountain, we found ourselves in another climate; the snow had melted, and there was a great flood over the country, and travelling was rendered difficult and dangerous; but my good Master brought me safely here, blessed be his name!

19th. I called this forenoon on several of those pious persons with whom I mingled in the fellowship of Christ six years since, and whom I left gathered in good measure under the teachings of his Spirit. I am encouraged in the hope that some of them have kept near the anointing, and made advances in the Divine life under it; I had now seasons of refreshment before the Lord in the families of Enslingman, Herring, Flatt, the Countess Seckendorf, and others. I have also been with the Prince Kodalesky, the Russian Ambassador here. I had a letter for him from the Prince Alexander Galitzin; the Baron Schaffhausen was with him; he was tenderly affected under a short religious communication that I made to them. The Prince was urgent that I should come again in the evening, when the King expects to be with him, but I excused myself, as I rather wish that my visit to the King should be private. I felt much for him on the decease of his Queen, formerly Duchess of Oldenburg; it occurred last winter, whilst dear Allen and I were at Petersburg; the Empress Dowager, her mother, made me promise to see the King and his motherless children, if I came to Stutgard.

This evening I attended a meeting for Divine worship that I had appointed in the morning; the company was rather mixed; several Lutheran clergymen were present. The Lord graciously blessed a little bread suitable to the several conditions of the company.

20th. Accompanied by Herring, as my interpreter, I visited three hospitals and the house of correction, and had some religious opportunities in these places. In the afternoon I had a meeting at Herring's, and another in the evening at Enslingman's; they were both solemn ones. Those present were, generally, piously minded persons, and a number of preciously visited young people were among them. My soul rejoices in the Lord, on beholding these tender lambs of his fold, whom he has raised up by his power and in his love, since my last visit here.

21st. I was at several schools for both sexes; three of these, for the children of the poor, were founded by the late much lamented Queen; her watchful care over them extended very particularly to their religious, as well as moral education; this is likewise the case in the asylum for orphans. In all these places, as well as in the public schools, the Scriptures are read daily. The King takes care that all the institutions, formed by the late Queen, are kept in the same order in which they were during her life. Several pious females of the court devote portions of their time to daily visiting these places. The dear young people give evidence that the labours of love bestowed on them have not been fruitless; many of them manifested religious sensibility under what, in the love of the dear Redeemer, I felt it my duty to impart to them. I also visited their prisons, towards the inmates of which pious and benevolent persons extend Christian care, as well as charity. It was late in the evening when I finished these services. On coming out of a prison, I was met by the Prince Kodalesky, who had been in search of me at several places, to let me know that the King wished to see me this evening; being then not far from the palace, I went there immediately, though I had not taken any refreshment since breakfast, and I felt much

spent by the close engagements of the day. The King was alone, waiting for me; he knew that I was in Russia last winter, and with his Queen's mother and her brother, the Emperor Alexander, a few days after they received the mournful tidings of her decease; he continues to feel deeply his great bereavement; he held me by the hands, whilst large tears rolled down his cheeks. The best proof, said he, that he could give, how much he honoured his late Queen, and how dear she was to him, was to endeavour to imitate her in her piety and virtue, and also to keep up all her establishments of benevolence, on the same footing that she had placed them. He also reverently spoke of the comfort the Lord extends to him, in the assurance that, through His mercy his dear departed one has made a blessed exchange in passing from time to eternity, so that his great loss is her unspeakable gain. His mind was open to receive what I had to impart of the consolations of the Gospel of Christ, and of the good hope that the Christian believer has, when he shall have fulfilled the days of his earthly probation. I endeavoured to encourage him so to live and act as to honour the Lord during the residue of his life, and to promote, by his example and precepts, the advancement of the kingdom of Christ, which stands in righteousness, peace and joy in the Holy Ghost; that, whatever other kings may do, he may resolve to seek peace and pursue it, to be very tender of the consciences of all his subjects, and to rule over them in the fear and love of God. He was very tender, and fully acknowledged the truth of what I said to him. Before I left him, the King asked if I should not like to see his dear motherless children. I told him that their grandmother, the Empress Dowager had requested me to do so. Then he appointed the time of my coming again to the Palace, at seven to-morrow evening.

22nd. I visited an institute for girls, mostly of the nobility, called "Catherine." It was founded six months only before the death of the Queen. It contains about two hundred and seventy pupils, but they do not all board in the establishment. Several pious females visit it daily. They

take care that it is kept up agreeably to the benevolent views of the Queen. I met there two of them, the Countesses Seckendorf and Zepplin. I had an interesting meeting. Much religious sensibility was evinced by the dear girls. I was then very agreeably in the company of several persons who devote great part of their time, and of their substance also, to acts of benevolence towards the poor and afflicted. One of them was a preacher to me; her actions keep pace with her words.

In the evening I went to the Palace at the appointed hour. I found the King again alone. We conversed for about half an hour on religious subjects, particularly on such as pertain to that salvation which is by the Lord Jesus Christ; also on the religious and moral education of the youth in general. The King concludes to send some young men and women to London, to become qualified to introduce here schools on the plan of mutual instruction, and to have the *Scripture Lessons* used in them, having them printed in German. He again fully expressed his views respecting liberty of conscience, and has lately acted accordingly. A body of persons had separated on religious grounds, from the Lutheran Church, and built a meeting-house at Kornthal. William Hoffman, a member of the Legislative body, is one of the principal men in the separation. The clergy in a body waited upon the King to request him to dismiss William Hoffman from his public office, thereby to manifest his disapprobation of his conduct. He told them that he could not do any such thing, that he should not interfere with any of his subjects on account of their religious, or conscientious views. I told the King that I had heard of those persons. Some spoke much in their favour, others against them. That I had it under consideration to go and see them the next day. The King encouraged me to go, and to judge for myself. He then asked me to accompany him upstairs to the nursery. We passed through a long range of apartments all richly furnished. I could not refrain from saying, "how many unnecessary wants we make to ourselves." We came at last to the children's apartments,—the two little Princesses

by his late Queen, and her two sons by the Duke of Oldenburg. Mary, the eldest of the Princesses, is only three years old, and yet speaks good English, French and German. Her sister is only eighteen months old. The King, on presenting them to me, was bathed in tears. On our return from the nursery, he took me through the apartments that the Queen used to occupy. I felt the love of the blessed Redeemer towards him, and endeavoured to encourage him in a faithful adherence to the dictates of the Divine Spirit, and day by day to wait upon the Lord, that he may receive renewed strength to perform the vows that he had made in the days of his distress. He would follow me to the outer door of the Palace, and, on parting, desired to continue to have a place in my remembrance and prayers, and that if at any time he could serve me, I would let him know. This is a time of gracious visitation to his soul. May the Lord prosper his work with him!

I am greatly bowed down before the Lord whilst contemplating his power, love, and mercy. I behold the efficacy of it in poorhouses and in palaces, among all classes of men of every nation or religious denomination. The works of the Lord in every part of his dominion proclaim his gracious and powerful name.

23rd. First-day. Accompanied by Herring, Enslingman, and a few others, we left Stutgard, early in the morning, for Kornthal, where notice had been sent of my wish to have a meeting with the Dissenters that reside thereabouts. They have built a good meeting-house; it may comfortably accommodate one thousand two hundred persons; but so many came from the villages round that the house, being very crowded, contained many more. I found there a tender people; they have become dissatisfied with formal religion and outward observances; their souls long for eternal substance, and no longer for shadows only; we were gathered together into solemn silence before the Lord; truly precious was the cheering hope that the desire of the hearts of this large company was unto the Lord as their only hope and Saviour. I invited them to come to him with full purpose of heart, to

receive him as their bishop and shepherd; I unfolded to them the nature and effects of Christ's baptism, whereby also the qualification is received to participate in his supper. The baptizing power of the Lord was felt to be over us; the Bread of Life and the cup of his salvation were very graciously offered to us, and the language was revived, "Eat, O friends, drink, yea drink abundantly, O beloved."

I had a satisfactory opportunity with William Hoffman, who is made a valuable instrument of good to that people. We returned to Stutgard in time to attend a meeting appointed there for that evening. It was attended by the people at large; many of the nobility and several clergymen were present. The Lord enabled his very poor servant—for truly so I felt myself to be amidst that large company—to minister to their various conditions.

24th. This morning I met with a few of those here who appear to have made the greatest progress, through the obedience of faith, in the blessed Truth; we had a contriting season together. I encouraged them regularly to meet to wait upon the Lord, so as to renew their strength, to walk in the way of his counsel, and to worship him in spirit and in truth. Our parting from one another was under much solemnity and Christian affection. They are among those whom I can recognize as a portion of that flock of the Lord Jesus who know his voice;—may they also follow him wherever he leads!

CHAPTER XLI.

Third Visit to Europe.

Switzerland.

It was a matter of great interest to Stephen Grellet to re-visit the scenes of his past labours in the Swiss Cantons. On the 26th of First month, 1820, he reached St. Gallen, and writes:

I left Stutgard in the evening of the 24th, travelled two nights and one day, and arrived here this morning, so little fatigued that, without taking any rest, I proceeded at once with the service of love to which my dear Master calls me, in the prosecution of which my soul is often refreshed in his presence. Many of those whom I met with in a preceding visit are now gathered into the heavenly sheepfold; through the tender mercies of God, others have entered their ranks in the church militant; from children they are now become strong men and women—burden-bearers in the church. There is also a precious little company still living of those to whom I had been heretofore united in Christian fellowship; they appear to have kept their integrity in the Truth. I visited their Orphan Asylum, where again I have had a contriting religious season with the dear children and their pious care-takers. In the evening I had a public meeting, which was particularly attended by the pious part of the inhabitants. The Lord caused the stream of Gospel love to flow towards them, and the consolations of the Spirit to distil upon them. Tribulations have been indeed abundant with many since we saw one another, but the consolations that are by Christ have abounded much more. Truly some

of these dear people can testify that their afflictions have been largely blessed.

I left St. Gallen before daylight the next morning, and in the afternoon arrived at Winterthür. I visited several serious families, and had some religious service with them. One is that of the President of the place. I hear of some pious people among the mountains, but the depth of the snow would not allow me to attempt to visit them; and my dear Lord does not require this service of me. I am comforted in the belief that he has many precious plants that I may never hear of whom he cares for himself, and whom he waters from his holy presence.

Zurich, 28th. I set off again before daylight this morning, and arrived early; I find letters conveying painful intelligence. O what a favour to have in the Lord a sure refuge; I endeavour to keep my mind fixed upon him. After pouring forth tears before God, I washed and anointed, then called upon some of the pious persons I am acquainted with. The dear aged Antistes Hesse is green in the Divine life, bearing fruits to the Lord's glory. Pastor Gessner, and his valuable family, retain their love to the dear Redeemer. I had in the evening a precious religious opportunity at his house when several other friends joined us.

29th. The Lord was very good to me last night, enabling me to commit all my sorrows unto him; he can sanctify them. I feel also refreshed in my outward man, this being the first whole night that I have passed in bed since I left Stutgard. Accompanied by Solomon Pestalozzi, the banker, my kind attendant and interpreter six years ago, I visited their prisons and house of correction, and had a meeting with the inmates, collected together for the purpose; it was attended with greater seriousness and religious sensibility than is generally found in such places; many of the prisoners were much contrited.

30th. I was in several families with whom I had religious opportunities. I had also two meetings; one at the venerable, aged Antistes Hesse's, at the close of which he bore testimony to the efficacy of that grace and truth that come

by Jesus Christ, asserting also his full belief in the sensible influences of the Divine Spirit. "It is a quickening Spirit," said he, "without it, man cannot live the life of Christ, nay, he is none of his." The other meeting this evening was at pastor Gessner's, where the several branches of his family, and of the Lavater's were also present. A solemn silence prevailed over us all, in which the Lord himself, through his Spirit, ministered to us. We partook together of the one bread, and drank out of the one cup, witnessing the truth that there is but one Lord, one faith, and one baptism. Our souls were refreshed and comforted together.

Berne. Second month, 1st. I left Zurich yesterday, early. By travelling both day and night, I arrived here this morning, and met again my former kind attendant and interpreter, L' Orsa, who has accompanied me to several families, where I had some religious service. He kindly prepared the way for me to have three meetings to-day. One was entirely composed of females, the greater part of whom I had been with six years ago. Another was among the pious of the inhabitants, and the last, at eight in the evening, was composed of the people generally. The Lord owned us by his Divine presence on these several occasions. Blessed and adored be his holy name!

2nd. Long before daylight I left Berne for Yverdun, where I arrived early this evening; when I visited, near my inn, a pious widow and her family, Johanna Conscentius. She is from Memel in Prussia, and is here on account of the education of her son. She has two daughters with her, who appear to know and to love the Truth. Some other persons came in, and under what the Lord gave me to communicate, some were tenderly affected.

3d. I visited Pestalozzi's school this morning, and had a full opportunity with him and several of his teachers, but not to much satisfaction. Some of them do not appear to be believers in the fundamental doctrine of salvation by our Lord Jesus Christ. I told Pestalozzi that it was impossible for these men to instruct others, in what they do not believe in themselves. I felt much distress on their account, and

pitied greatly the young people under their tuition, though that school has great celebrity. I left dear aged Pestalozzi in a tender state of mind, and I believe that it would be a great relief to him, could he have pious teachers. I must make an exception respecting the school he has for poor children. Good is done there.

I left for Lausanne at noon, at which place I arrived in the evening; when my old friend Polier accompanied me to Langallerie's. I felt very low both in body and mind, but many pious persons that I visited years since, hearing that I was there, hastened to come in. They continue to be acquainted with, and in the practice of, silent retirement, into which we soon gathered. I was favoured to draw some consolations out of the well of life, and enabled to minister to others out of it.

4th. I had but a poor night. A great weight of exercise was upon me. Prayer is a blessed refuge in time of trouble. The Lord was pleased to hear the voice of my supplication. The day has been spent under very close engagements in visiting the families of many here. Some of them, poor in this world, are rich in faith. They know the quickening influences of the Divine Spirit. Some of these seasons were very remarkable and interesting; attended also with great brokenness of heart. At two places there were twenty or more together. Solemn silence was over us. The Lord himself ministered to us. Whilst I was at Langallerie's, upwards of twenty persons came in to see me, mostly one by one. Some came from a distance, having by some means heard that I was there. One came from Vevay. They came evidently under religious concern, their chief language of inquiry being, "what shall I do to be saved?" The Lord was pleased to give me a word for each of them, according to their various needs. I then saw that the deep travail of my soul during the night preceding had been a useful preparation for the work of the day. Well known unto the Lord is the end of all his dispensations to us. It was late before I retired to rest, with my spirit very reverently prostrated before Him, for his Divine help and strength.

Geneva. 5th. I was on the road some hours before daylight this morning. On arriving here I was greatly comforted by meeting with my beloved friend, William Allen; he could not obtain a passage from Malta for France, which induced him to come by land from Italy on his way to Paris and London; he has recovered his health very nicely. It is cause of much gratitude that we thus meet again; for a while it appeared very doubtful that his valuable life would be continued, he was brought so very low. Now we are permitted to enjoy very sweetly the preciousness of fellowship in our Lord and Redeemer Jesus Christ; we had a refreshing and consoling time together, in prostration of soul before him.

6th. We visited together several pious persons. In the evening we went to pastor Dumoulinier's, where we had appointed a meeting. We have felt very tenderly for him, and pastor Demalleyer. They have to endure much from several of the clergy in this place. O! what a cloud of darkness has come over many of these since I was here! and with it a persecuting spirit. We had a satisfactory meeting with the company convened at Dumoulinier's. It was precious to feel that each one was engaged to endeavour to draw for himself out of the well of the Lord's consolations. A spring of living ministry did also flow towards them. I translated into French what my beloved friend William Allen felt it his religious duty to communicate.

7th. We met with a very interesting little company at the widow Pillart's; we seemed to be all brought into the oneness of the Spirit in the Lord Jesus. There are several gathered religious bodies or churches that acknowledge Christ for their Head; great difference however exists among them; but in all some are to be found who are in the unity of the Spirit in the oneness of the faith, baptised with the same baptism, and partaking together at the same table of the same bread, ministered to them by their one Lord and blessed Redeemer. My soul often blesses him in that he has given me to mingle with many of this description, and to feel with them the quickenings of his Divine Life; I have

found some in every nation and among various denominations.

10th. During these past days we visited their prisons and schools; also several pious and afflicted ones in their families; we had several religious meetings; one particularly well attended was held at pastor Demalleyer's.*

*Amongst the many seals to his ministry which S. G. left behind, it may be interesting to preserve the following:

In the autumn of 1853, Eli and Sybil Jones, accompanied by Mary J. Lecky and Christine R. Alsop, visited the widow and daughter of pastor Demalleyer, then staying at Clarens, near Vevay, in Switzerland. They were both present at the meeting so briefly noticed above, and gave them this account in connection with it.

A considerable number of serious persons had met at pastor Demalleyer's. After some instructive conversation, a time of silence ensued. The whole company seemed impressed with the solemnity of it. It was some time before anything was said. S. G. then addressed the company in a very edifying manner. Whilst he was speaking, a gentleman, who was but slightly known to the family, and had never before attended the little meetings occasionally held at their house, entered the room and took his seat by the door, without interrupting the stillness; and, it was thought, unobserved by the speaker. For a while there was no change in the tenor of his discourse, but towards the conclusion he was led to address himself, with increased solemnity, to an individual whom he described as being in the greatest danger of committing suicide. After a solemn warning against the fearful sin and its awful consequences, the forgiving mercy of God, the bountiful provisions and the entreaties and promises of the Gospel of Christ, and the all-sufficiency of the help of the Holy Spirit, even for the most destitute and sinful, were dwelt upon in such a manner that all present were deeply affected, wondering at the same time, why they should be thus addressed. But, from that time, it was remarked that the gentleman, who had unexpectedly come into the room whilst S. G. was speaking, became more serious, and frequently attended the evening services which continued to be held by the little company of pious persons with whom he had mingled. It was not, however, till many years after, that the gentleman in question informed pastor Demalleyer, that on the evening of the meeting, he had left his own house, under the pressure of great trials, with the full determination to throw himself into the lake. On his way to it, an involuntary impulse caused him to take a less direct course, which brought him to the house of the pastor. He entered it, he scarcely knew why, and, through the Divine blessing, it proved the means of his deliverance.

My soul greatly mourns over many dark spirits here; Anti-christ seems to triumph. The majority of the clergy, the Doctors of Divinity, so called, have prevailed; they have decided that the doctrine of the Divinity of our Lord Jesus, and salvation through faith in his name, shall no longer be preached among them; only their Socinian tenets are to be promulgated. There are those, however, who cannot be restricted by such a law; they feel it to be their religious duty to preach the Lord Jesus,—delivered for our sins, risen again for our justification,—and to resign themselves to the Lord, whatever be the consequence. We felt very tenderly for them, and we believed that we had a service in this place, by endeavouring to encourage them to faithfulness in keeping the faith that was once delivered to the saints.*

Now apprehending that the time had arrived for dear Allen and I to be once more separated for a short season,—he to return to London,—I to proceed in my Master's service in France, we have taken a solemn farewell of one another, cheered, however, by the prospect that our separation will not be long.

* The Truth as it is in Jesus is indestructible; and it is well known that brighter days have since dawned upon Geneva, and many other parts of the continent of Europe. At the very time that Stephen Grellet was penning the above remarks in the city of Calvin, many pious young men, both in Switzerland and in Germany, were undergoing, often unknown to each other, a fearful conflict, in throwing off the fetters of unbelief, and seeking to attain to "the joy of faith, and the peace of believing." Not a few of these are now preaching the faith which once they sought to destroy. Of this number is J. H. Merle D'Aubigné, the well-known historian of the Reformation.

He studied at the academy of Geneva, and, after having remained in the cheerless principles of Unitarianism till near the conclusion of his course there, a prayerful study of the Holy Scriptures was made the means, under the Spirit's influence, of bringing him to believe in the Divinity of the Saviour. Convinced of sin, the power of which he had felt in his own heart, and obtaining the blessing of forgiveness through faith in the atonement, he had experienced the joys of the new birth; but, though "willing to take up the cross of Christ, he was yet weak, and preferred regarding it as wisdom rather than foolishness." It was

at this time (1817) that he first visited Germany with the design of studying theology for a longer period, before entering upon the active duties of the ministry of the Gospel.

"Every theological journal I read," he says, "every book I looked into, almost every one, both ministers and laymen, whom I met, were affected with Rationalism, so that the poison of infidelity was presented to me on all sides.

"I then entered upon a fearful spiritual struggle, defending with my whole strength my still feeble faith, yet sometimes falling under the blows of the enemy. I was inwardly consumed. There was not a moment in which I was not ready to lay down my life for the faith I professed; and never did I ascend the pulpit without being able to proclaim, with fulness of faith, salvation by Jesus. But scarcely had I left it when the enemy assailed me anew, and inspired my mind with agonizing doubts. I passed whole nights without sleep, crying to God from the bottom of my heart, or endeavouring by arguments and syllogisms without end, to repel the attacks of the adversary. Such were my combats during those weary watchings, that I almost wonder how I did not sink under them.

"It happened at this time (1819) that a friend of mine, F. Monod, settled in Paris, was on the point of visiting Copenhagen, where his mother's family resided. Another friend of ours, Charles Rieu, was the pastor of Fredericia in Jutland. We were all three Genevese; we had studied together at Geneva, and had come at the same time to the knowledge of the Truth, although Rieu had outstripped us in all respects, especially in the simplicity of his faith and devotedness to the Lord. We agreed to travel together to Copenhagen, and to meet at Kiel, the capital of Holstein. Kiel is a German university, and at that time was the residence of Kleuker, one of the oldest champions of German divinity, who had been for forty years defending Christian revelation against the attacks of infidel theologians, in apologetic works of some celebrity. There were many passages of Scripture which stopped me, and I proposed visiting Kleuker, and asking him to explain them, hoping by this visit to be delivered from my agonizing doubts.

"Accordingly I waited on Kleuker, and requested that learned and experienced Christian to elucidate, for my satisfaction, many passages whence some of his countrymen in their writings, had drawn proofs against the inspiration of Scripture and the divine origin of Christianity. The old Doctor would not enter into any detailed solution of these difficulties. 'Were I to succeed in ridding you of them,' he said to me, 'others would soon arise. There is a shorter, deeper, more complete way of annihilating them. Let Christ be really to you the Son of God, the Saviour, the Author of Eternal Life. Only be firmly settled in his grace, and then these difficulties of detail will never stop you; the light which proceeds from Christ will disperse all your darkness.'

"The old divine had shown me the way; I saw it was the right one; but to follow it was a hard task. God, who had already revealed to me

the glory of his well-beloved Son, did not forsake me; but he used other agency to bring me to the mark which had been pointed out.

"As steamboats were not at that time very regular, we had to wait some days for the one in which my friends and I intended to proceed to Copenhagen. We were staying at an hotel, and used to spend part of our time in reading the Scriptures together. Rieu was an ear of corn which the Lord had early brought to full maturity, and which was soon after carried to the everlasting garner. Two years after I wept over his grave, amidst his desolate flock. We all three communicated to each other our thoughts, but it was Rieu who most abundantly brought out the hidden riches of the Book of God. We were studying the Epistle to the Ephesians, and had got to the end of the third chapter, when we read the two last verses, 'Now unto him who is able to do *exceeding abundantly* above all that we ask or think, according to the power that worketh in us, unto him be glory,' &c. This expression fell upon my soul as a mighty revelation from God. 'He can do by His power,' I said to myself, 'above all that we *ask*, above all even that we *think*, nay *exceeding abundantly* above all!' A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down, and although I had never fully confided to my friends my inward struggles (for I dared not make them known to any but God alone), the prayer of Rieu, filled with admirable faith, was such as he would have uttered had he known all my wants. When I arose in that inn room at Kiel, I felt as if my 'wings were renewed as the wings of eagles.' From that time forward I comprehended that my own syllogisms and efforts were of no avail, that Christ was able to do all by his 'power that worketh in us;' and the habitual attitude of my soul was to lie at the foot of the cross, crying to Him, 'Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it, thou wilt even do *exceeding abundantly* above all that I ask.' I was not disappointed. All my doubts were soon dispelled, and not only was I delivered from that inward anguish which in the end would have destroyed me, had not God been faithful, but the Lord 'extended unto me peace like a river.' Then I could 'comprehend with all saints what is the breadth and length, and depth, and height; and know the love of Christ which passeth knowledge.' Then was I able to say, 'Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.'

"If I relate these things, it is not as my own history—not the history of myself alone—but of many pious young men, who in Germany, and even elsewhere, have been assailed by the raging waves of Rationalism. Many, alas! have made shipwreck of their faith, and some have even violently put an end to their lives. On this account I shall always remember the words of Scripture, 'Thou hast set my feet in a large room.' 'He that glorieth, let him glory in the Lord."—See D'Aubigne's *Germany, England, and Scotland.* New York edition, 1848.

CHAPTER XLII.

Third Visit to Europe.

South of France.—Return to England.

Having completed his religious engagements in Switzerland, Stephen Grellet felt once more drawn towards the little company who profess with Friends in the South of France. He left Geneva early in the morning of the eleventh of Second month, 1820, and on the fourteenth he writes at Nismes:—

I travelled to this place night and day, without stopping much on the road, except a short time at Chambery and Grenoble. My soul was deeply grieved at what I heard, saw, and felt during the journey. This is the time of their Carnival, and the ludicrous and even obscene exhibitions, in the streets and on the highways, are truly disgusting. In these their profane doings, they are surrounded by a multitude of wooden and stone crosses, and various representations of their saints, &c., before whom they bow and cross themselves. Many have of late been erected in commemoration of the success of their missionaries, actuated by spirits similar to those that have done so much mischief in Greece. I am told that some of these missionaries lately preached at Marseilles, stating among other things, that "the Protestants are a plague, and that the country can never prosper while they are suffered to remain." I have been with several Roman Catholics, who have spoken with disgust of all these doings; they said, "they preach fanaticism, not Christianity."

The Lord may overrule all this for good, and render it a means to bring many from Popish darkness and superstition, to the light of the glorious Gospel of Christ. On coming to Grenoble, amidst the sight of so much levity and superstition, I was further grieved at beholding the multitude, returning from seeing the execution of a woman of seventy years of age, appearing as if they had been to a party of pleasure. I called on several of the pious persons that I know in this city, and had some satisfactory intercourse, mingling with them in their sorrows and sufferings; for they are threatened by the Papists with renewed persecution, which many of the priests are fomenting.

Congenies, Third month, 17th. On the fifteenth instant, for the third time I came among the little flock here. I continue to feel much for them. The adversary of all good has been very busy since my last visit to them in sowing his evil seed, and in some instances he has prevailed so as to cause some bitter fruits to come forth from plants designed to have been to the glory of God. I mourn deeply over them; and I have laboured for the healing of differences among some, and to bring to a state of reconciliation those who by the ties of relationship, and still more by those of Christianity, ought to be closely united in love. I am nevertheless comforted by meeting with some with whom I can unite again, and mingle in the fellowship of the Spirit of the dear Redeemer. Among these are some dear young persons who were but children when I was last with them.

21st. I had several meetings among this little flock, and also attended their meeting for discipline, to which came Friends from divers other places. They were seasons in which a visitation of the Lord's love was very graciously renewed towards them; even the dear children were much contrited under the sense of his power extended over us. I have had, besides, several large public meetings, to some of which the people from neighbouring towns and villages came. The Lord's power was eminently felt to be over all. Some of their clergy present, said, "the truth as it is in Jesus, has been proclaimed." Between meetings I proceeded

diligently in visiting the families of those who profess with us, which service of love has been owned. I went through deep baptism during that engagement, and there was, in some places, close searching of heart.

Codognan, Second month, 22nd. My dear friend, Louis Majolier, accompanied me here this morning. I visited the few in profession with us in their families, and deeply deplore their fallen condition; they appear to be a company of backsliders. I had a meeting with them collectively, and endeavoured, in the ability the Lord gave, to bring them to a sense of their state, entreating them to return, repent and live. I had also a meeting with the inhabitants of the place; mourning and lamentation were the clothing of my sorrowful spirit; I sensibly felt applicable to them the language of the Lord Jesus Christ, "O Jerusalem, Jerusalem, how often would I have gathered thee, but thou wouldst not." Some appeared reached on the occasion; may it lead to their bringing forth fruits meet for repentance.

23rd. We came to Vauvert, at which place I apprehended that I might stop to have a meeting, but on coming to it, the way entirely closed in my mind; distress and sorrow came upon me. I felt encircled with darkness, and under great oppression, which gradually passed off as I left for St. Giles, where we arrived about noon, at Firmin Marignan's. A meeting was held that evening which some of the people of Vauvert attended, and those that profess with us here were also very generally at it. The love of the world, and the things of it, have caused deep wounds to some of them. Their love to God and to his Truth has become cold; but the Lord, in his love and tender mercy was pleased to extend a fresh visitation to them, and to warm the hearts of some, at least, by the quickening influence of his Divine Spirit. Here, I am told that my not stopping at Vauvert is a great disappointment to the people there. They had expected me, and their clergyman, a high Calvinist, had sent for three others, like-minded with him, to come and assist him, their intention being, it appears, to

frustrate my having a meeting, by substituting for it a disputation on some of their favourite tenets; but the Lord has defeated their purpose; safe it is to follow his Divine guidance.

Stephen Grellet now took leave of his friends in Languedoc, and passed on to Montpellier.

24th. This morning early, accompanied still by Louis Majolier, I came to Lunel, where, after tarrying a short time, we separated in brotherly and Christian love, he to return home, and I to proceed alone. I felt very solitary on my way, as I frequently do, and shed many tears; "Put them, O Lord, into thy bottle, are they not in thy book?"

I arrived at Montpellier early in the afternoon. My old friends, D'Encontre and others, were very prompt in giving notice of a meeting in this place; it was held at D'Encontre's, and pretty well attended; we were refreshed and encouraged together, to hold fast in the way of the Lord, though some of us may find it a path strewed with many tribulations. I am encouraged, however, in finding afflictions, like way-marks, showing that we are in the right path; for it is through many tribulations that we are to enter the kingdom.

Milhau, 26th. On my way to this place I crossed some high mountains, where the cold was very severe; at some of the places where I stopped, opportunities for religious service presented, in which I proclaimed the love and mercy of God in Christ Jesus, for the salvation of sinners. I felt very peaceful on arriving here, after coming down a mountain that we had been four hours in ascending. I was much tired, and had scarcely sat down to a late dinner, when some gensd'armes came in and asked for my passport, in which they pretended to find some irregularity; they took me for a person they were in search of; one of those concerned in the murder of the King's nephew, the Duke de Berri, who, a few days since, was assassinated at Paris. They were rather abusive, and took me to the Sous-Prefet. I did not

know what would be the end of this; I expected to pass the night in prison; but the Sous-Prefet soon recognized me by my likeness to my brother Peter, who had been Receiver General of this department, and made apologies for the conduct of the gensd'armes. There is great excitement through the country in consequence of that assassination; the people are indeed in a state of ferment. The overbearing spirit of the clergy, on the one hand, and that of many of the nobility, on the other, who ought to have learned better things by what they have suffered, render many of the people ripe for another revolution, and sad would be the consequences should the Lord permit it to take place; my soul deeply mourns over my native land since my coming into it.

Rodez, 28th. I arrived here yesterday morning, and visited their prisons, and a few individuals, but my mind has most of the time been plunged into such depression and distress, that I have spent much of my time in my chamber, pouring forth my heart with many tears before the Lord.

Brives, Third month, 3rd. I left Rodez the twenty-ninth ultimo. Passed through Montauban, Cahors, &c. &c. I tarried but a short time at any place, except to make a few calls on some pious individuals. My sorrows continued to be stirred up. On the road I met with many cases of public distress; for great suffering prevails throughout the country I have travelled since I left the South of France. I have several times stopped on the way to go into their wretched habitations, where much misery was to be beheld. Many of the inmates were widows and orphans. Truly thankful was I to have small matters to hand them in their great distress. Sometimes, when I stopped on the way, in villages or towns, to take refreshments, the crowd of the poor that gathered so affected me, that I had no comfort in taking my meals. Many of these bore on their countenances the marks of being truly poor. On inquiry I found that they had been mostly reduced to poverty, by husbands and fathers having lost their lives in the cruel wars.

I am greatly comforted in my beloved aged mother, now

above eighty years old. Her mind is clear, and she is green in the Divine life. The Lord Jesus is truly precious to her. I have had some tendering seasons with her, and my other near relatives. Some of them now see beyond the priests, and their prescribed forms and ceremonies in religion.

6th. I had some satisfactory meetings with the persons I visited when here before, and especially with the dear nuns. Some changes have taken place among them by death, or removal to other places, but, those who have come in their stead appear to be clad with the same spirit; others, whom I had been with in preceding years, retain their religious sensibility. This evening I had a solemn parting opportunity with my relatives and others. The Lord was very near, giving us to feel that through the fellowship of his Divine Spirit, there are ties far stronger than those of consanguinity.

Limoges, 8th. I arrived here yesterday morning. My parting with my beloved mother was truly solemn. It may probably be a final separation here on earth. On bended knees, my soul was very reverently prostrated before the Lord, and I was engaged in putting up my supplications unto him for her, when, bathed with tears, she also kneeled down by me. My soul's request was that the Lord, by his Divine grace and good Spirit, would keep, sustain, and comfort her in her old age, guide her by his counsel, during her few remaining days, and finally receive her unto himself in his mansions of blessedness. On the road here, my heart was clothed with love for all men, everywhere, both those whom I have visited, and those that reside in places where my steps will never be directed. O, how tenderly did I feel for the Lord's visited ones among the nations, rich and poor, with whom I have been. May he keep them day by day, by his Spirit, and cause the light of his countenance to shine upon them. Fervent also were my prayers for the members of my own religious Society, who increasingly feel near and dear to me, many of whom are like bone of my bone; the oneness of the Spirit in the Lord Jesus unites me to many of them. The stronger my love is for my own people, the more sensibly do I feel for the rents and divisions that a

cruel enemy, as I believe, is seeking to make among them, by sowing the seed of a spirit of unbelief in Christ, the only Saviour of men. I have many sleepless hours on this account, and have shed many tears. I was glad that I was alone in the carriage, that I might, unrestrained by the presence of any one, pour forth my heart unto God. My distress for this nation, the land of my nativity, is also great. I see blackness hanging over them. The Lord will overturn, till he comes and reigns, whose only right it is. Since coming here, I have had several religious opportunities in the families of such as I mingled with heretofore in religious fellowship, and some meetings of a more public nature. I was also with several of the nuns; two of whom are my cousins, who retain their religious tenderness.

Paris, 14th. I entered this great city with a heavy heart. Darkness and impiety prevail to a lamentable extent. But the Lord has a remnant even here, both among the Roman Catholics and Protestants, who are as a little salt among them. There was to-day a great display through the streets on account of the burial of the Duke de Berri; his body has been kept in state, as they term it, ever since his assassination. It appears he was beloved, and is much lamented; for he was considered as the most virtuous of the French Princes.

16th. I have been with the Duke de Richelieu, Prime Minister of the King, who was some years Governor in the Crimea; he felt much interest in the account I gave him of my visit to the Menonists, the Spiritual Christians, and the German colonists. He appears borne down under the weight of the spirit of faction that prevails in this nation, and would greatly prize a retreat among those pious persons in the South of Russia. I endeavoured to strengthen his hands to walk closely and faithfully under the guidance of the Lord's Spirit, whereby he would be enabled to repress the evil, and strengthen those in whom there is some good. There are such here who long that peace in the nation may be maintained; but there are many others who only wait for an opportunity to lift up the standard of war. I was

also with the General Pozzo di Borgo, Ambassador from Russia to France, for whom I had letters, and through whom I have sent some that I have written to the Emperor Alexander, and to the Prince Galitzin; also to my beloved friend, Daniel Wheeler; I feel my mind often drawn towards the dear Emperor, pouring forth fervent prayers for him, that by the grace of our Lord he may be preserved in obedience to the Divine will as manifested to him. A visit to a niece of mine, who is placed for her education at an Institute founded of late years by the Princess of Condé, has brought me with several of those who have the management of it. It is well conducted; love appears very generally to prevail within its walls; every evening before retiring to bed, the girls kiss the hand of the Princess, and the punishment they feel the most severe, when they have deserved any, is to be denied this. I felt great interest in a visit to a boarding school for Protestant girls, established since my last visit by some of those pious females with whom I then mingled; a religious and moral education is the principal object of this institution. This also appears to be the case in another establishment for those of a poorer class; both the care-takers and the pupils were very tenderly affected in the religious opportunities I had with them; two of the young women were much so, one is an Italian, the other is from Sicily. I had also some satisfactory seasons with several companies of serious persons; some were Papists, others were Protestants; a number of Roman Catholics came to my lodgings to unbosom their souls' distress; they feel the critical state of the nation, and they dread the consequence of the ascendency that the Jesuits begin again to have; they have become convinced that the religion of Jesus Christ does not consist in outward forms and ceremonies, but in the love and fear of God so dwelling in our hearts as to render us obedient to his Divine law, even the law of the Spirit of life in Christ Jesus, which setteth free from the law of sin and death; they see that none of the priests' masses said for them, their indulgences or absolutions, can avail.

19th. I meet with a greater number of Protestants of seriousness and piety than I did on my preceding visit. I am comforted also with some of the Roman Catholics, but the generality of the people are engrossed with their worldly pursuits or their pleasures; others are full of politics, or so bigoted that there is no room with them to receive the simple and plain truths of the Gospel of Christ, and yet, some of these various classes come to see me; but evidently curiosity is their only object.

Calais, 21st. I arrived here this evening, having travelled night and day. What shall I render to the Lord for his many mercies, saving help and strength, and deliverances also during my many deep exercises and close engagements in these European nations? Bless thy work, O Lord! everywhere let it praise thee!

England. Dover, 23d. After a passage of eleven hours across the British Channel, I arrived here last evening; the weather was rough, and the sea-sickness heavy upon me; but I felt much refreshed everyway by coming once more to my kind and valuable friends, Thomas and Elizabeth Beck. How pleasant to be again with my friends in religious fellowship with me.

Though it was late, and I felt the effects of the sea-sickness, yet my soul was so bowed before the Lord, who has, in such a gracious manner, led me about, and instructed and preserved me, that I was constrained, on bended knees, to offer up to Him the tribute of thanksgiving and praise.

CHAPTER XLIII.

Third Visit to Europe.

Concluding services in England and Ireland.

After an absence of a little more than a year and a half, Stephen Grellet found himself once more among his English Friends. Before leaving the place of his landing on British ground, he continues his memoranda.—

Dover, 23d. This day I have been refreshed in my spirit, by mingling with several dear friends, and in visiting a school for poor children.

London, 24th. I left Dover last evening, and arrived early in this great city. I came first to my long beloved and valuable friends, Thomas and Rebecca Christy. I found them in the midst of many engagements; several buildings close to their house and store were consumed by fire last night. They very narrowly escaped being heavy sufferers themselves. Many friends soon came in to see me. It was very instructive to notice that though much noise and confusion prevailed in the street, where the goods of the poor sufferers by the fire were heaped up together, and a great crowd of people was collected, yet our little company in the house was gathered in great quietness. A solemn silence was proclaimed by the Lord. My beloved friend, William Allen was with us, clothed with that meekness of spirit and peacefulness, which bespeak that he has returned home from his long journey with me, with sheaves in his arms. We

had a solemn meeting together. Our spirits were contrited under the living sense of the love and mercy of God through Jesus Christ our blessed Redeemer, to whom be everlasting glory and praise. Soon after this I went to the house of dear Allen. His only child and beloved daughter reaps richly her reward, for having so freely offered up to the Lord's service her dear father. How precious is the unity and fellowship that I am favoured to partake of with these beloved friends!

25th. Visited some dear friends at Stoke Newington, Stamford-hill, and Tottenham. The Lord very graciously refreshed us together.

26th. First-day. I attended Gracechurch Street meeting in the morning, and Devonshire House in the afternoon. They were solemn meetings. Many of us, by one Spirit were baptized together into one body, and were all made to drink into one spirit.

29th. The Quarterly meeting for Ministers and Elders was held yesterday. It was a uniting season. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." The Quarterly meeting for business had two long sittings yesterday, and another to-day. A lively exercise prevailed among Friends during the consideration of the answers to the queries; but some subjects came before that meeting which brought very deep feeling, and suffering, also, on some of us.

31st. I attended a meeting at Islington school. Many of the dear children were very tender. In company with dear Allen, I visited the Ambassadors of Russia, Sweden, Bavaria, and Wirtemberg. These visits have given us much peace. Their hearts were prepared to receive us, and our testimony to the Truth.

First-day, Fourth month, 2d. Dear Allen and I were at Southwark, and had a good meeting. At Gracechurch Street in the afternoon, I was favoured silently to sit at my Master's

feet, and to receive instruction immediately by the Spirit that speaks to the heart. In the evening I joined my beloved friend, Mary Dudley, in having a meeting at Westminster for the nobility who reside at the west end of London; it was a quiet, good meeting.

6th. These days past I have attended the Monthly Meetings of Devonshire House, Gracechurch Street, and Tottenham, in all which, Friends proceeded in their business with weight; brotherly love and harmony appeared to prevail among them in a very precious manner. "How good and how pleasant it is for brethren to dwell together in unity; it is like precious ointment, &c.; there the Lord commands the blessing, even life for evermore." I went to Plashet, to see my dear friends, Elizabeth J. Fry and her sister-in-law; both have been ill, but are now recovering. The Lord gave us sweet access together to his presence, where there is life.

7th. To-day the Meeting for Sufferings was held; they had business before them of great weight; Friends felt it, and a watchful care prevailed to seek for Divine wisdom and ability. O that Friends everywhere, in all their meetings, were thus engaged to look up to Him who alone can direct rightly by his Spirit of wisdom and counsel!

Having felt my mind drawn in Gospel love to attend the ensuing Yearly Meeting in Ireland, and to have meetings at some places on my way there, accompanied by Luke Howard and Robert Forster, I came to Bristol, where I continued a week. During that time I visited many families among the sick and afflicted; one of these visits was to a young woman, a Moravian, a great sufferer, but whose mind appears to be very sweetly stayed on the Lord, and in the patience of Christ. She has now been about eighteen years laid on her back, unable to speak or lift up her hands to her mouth; but not a feature of her countenance indicates murmuring, though her sufferings are often great. The religious opportunity I had with her, was a contriting season; I saw there fulfilled the Prophet's testimony, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

I had also several meetings among Friends and others; one was in the Moravian establishment. The female, who is at the head of the sisters, gave me such a welcome as I could not at first understand, not recollecting to have seen her before, but I found she had been at the head of the Moravian establishment in Dublin when I visited it some time since. In the course of my religious communication there I particularly addressed a young woman, warning her against yielding to the strong temptation which was assailing her; for if she did, anguish and misery would be the result; but if she sought to the Lord for help to resist it, he would be her saving strength, and would greatly bless her succeeding days. I knew nothing concerning the young woman, but I could not help thinking my address to her a singular one. Now, I am informed that a young nobleman had found means of obtaining access to her, and under fair pretences of strong affection and promise to marry her, he had nearly persuaded her to elope with him. This had come to the knowledge of my informant a very short time before I was there. As soon as I went away the young woman came to her, bitterly reproaching her for telling me the circumstances, but she satisfied her fully that she had not been with me, except in the presence of them all, and that nobody could have told me about it, since no other person was in the secret; she must therefore consider it as a particular interposition of the Lord to induce her to flee from temptation, and escape the ruin that threatened her. The young woman resolved, by the Lord's help, to do so; she was enabled to resist, and soon after heard that he who made such fair promises to her was a profligate person.

I met in Bristol with my beloved friend, William Forster, who had come there to embark for the United States, on a religious visit. The prospect of such a voyage was trying indeed, under his bodily sufferings; a cow had run upon him and wounded him severely with her horns, on his knee, so that he cannot stand. He hopes to recover during the passage. I felt very tenderly for him and his beloved wife, at parting from one another under such circumstances. They

both were greatly supported, leaning on the Lord's arm, resigned to his Divine will, to be separated for the service of the Gospel. The same day that he embarked, I left Bristol for Birmingham, where I had two large meetings. The following day, my beloved friends, William Allen and his daughter, met me, and we proceeded together to Coalbrookdale, where their Half Year's Meeting for the Principality of Wales was held. It was pleasant to meet there several Friends who had come from various parts of England, to attend it. A deep and living exercise was prevalent, for the prosperity of the cause of Truth. I felt much for the youth of that Principality, as well as for a large number who attended from neighbouring Quarterly Meetings. I appointed a meeting for them, at which dear William Allen had very good service. My own mind also obtained relief. The Lord's power rose into dominion. I had been under great exercise before that meeting, and my spirit is bowed again very reverently in gratitude for His continued help and mercy.

We proceeded thence to Holyhead. By the steam-packet, we had a passage over the channel to Ireland of only six and a half hours; the surface of the sea was as smooth as glass, totally different from what it was when I crossed it before. So is my passage through life; I travel over very rough paths, but now and then my blessed Master leads me in ways of pleasantness, where all his paths are peace. Blessed and adored be his name!

On a review of this visit, and the attendance of the Yearly meeting in Dublin, he makes the following remarks.—

In the space of six years great changes have taken place among Friends here. This life is indeed very chequered, and full of vicissitude. Some, who were in affluence, sailing with the tide of prosperity, are now greatly reduced in their circumstances. Others, who stood high and flourishing in the world, have their mortal remains now mouldering in the silent

grave, and their heirs squander away the large estates that they had spent many years of assiduous labour in collecting together. Others, much beloved by me, have now joined the church triumphant in the heavenly places in Christ Jesus. I visited with much interest and deep feeling, the bereaved survivors of some of these, who, sensibly feeling that, by their loss, they have contracted heavenly ties, sorrow not as those that are without hope, but their desire is, that through the Redeemer's love and mercy, they may be allowed also, in his time, to keep the feast of ingathering in his holy presence. Jonas Stott, the dear friend at whose hospitable house I made my home, heretofore, is one of those now removed from time to eternity. My dear William Allen, his daughter and myself, are kindly entertained at Jonathan Pim's. We came to Dublin a week before the Yearly Meeting, during which we had meetings in the prisons, and in some poorhouses, and visited also some of the sick and afflicted. The Yearly Meeting was a time of deep exercise to us. There is yet much cause for this, for the deadly wounds inflicted by the cruel adversary are not fully healed; nevertheless, there is great occasion also for gratitude to the Author of all our mercies. The prospect among the dear young people is much brighter. Many of them, who were before estranged from the Truth, evince now that they are under the baptizing power of it, and that the yoke of Christ is upon them. Dear Allen joined me in some public meetings I had in that city. Many of the Roman Catholics came to one of these. Our services were very harmonious, being together of one mind, of one accord, baptized by the one Spirit, for the one work of the dear Master.

Returning to England, he attended the Yearly Meeting in London. On the eve of retiring from the field of his European labours, it was a time of peculiar interest, both to himself and his friends, and in reference to it, he makes the following record.—

We left reland in much peace; had at Worcester a solemn meeting with Friends, and another with the inhabitants. Then came pretty directly to London, to be at the Yearly Meeting. It was attended by a large and valuable body of Friends. The Lord's baptizing power was repeatedly felt over us during the several sittings of it. Also in the women's meeting, which I visited, and in the several meetings for worship. Yet my soul was sometimes brought very low under the weight of deep exercises.

Having now in prospect soon to be liberated from the extensive field of Gospel labours in these European nations, in which I have been diligently engaged for nearly two years, I spread before my friends of the Meeting for Ministers and Elders, my prospect of soon returning to America; they gave me their testimonials of Christian unity, with my various labours and deep exercises whilst among them, and on the European continent. Our parting from one another at the close of the Yearly Meeting, was under strong and warm feelings of Christian love and fellowship. There are many there whom I love and venerate as fathers and mothers in the Church of Christ; others are very dear to me as brethren and sisters in the Lord; and for the dear youth and precious lambs of His fold, I feel as if my very life was bound up in theirs. With dear Allen, the separation has been in the fulness of the love of the Gospel.

He now went down, on a farewell visit to his friends in the North of England, on his way to Liverpool, to embark for America.

Accompanied by George Stacey, junior, I left London for Leeds the 9th of Sixth month. After having a meeting there, we came on to Undercliffe, of which my valued and much beloved friend, Sarah Hustler, is no longer an inhabitant; the Lord has provided a better mansion for her in his kingdom. Her dear brother and wife, John and Mary Hustler, now occupy this spot, which has for so many years been a place of refreshment, every way, to the Lord's servants on

Gospel mission in these parts. I had two meetings at Bradford that were crowned by the Divine presence. I was permitted also to enjoy sweet communion of spirit with many of the dear departed ones, who have entered into the joy of their Lord. Such a communion with those dislodged from their mortal tabernacle, furnishes me with a very strong argument in favour of the reality of the soul's immortality.

Lancaster. 15th. John Hustler kindly accompanied G. Stacey and myself to this place, by way of Settle. On the road my mind was engaged in retracing my steps and exercises among the nations I have lately visited; the sore troubles that have attended me, the peculiarity of my religious engagements among the rich and the poor, military and clerical characters, in palaces and prisons, and how my blessed Lord and Master has been with me, his very poor servant, to uphold and help. I was greatly contrited before Him; truly did I say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints; who would not fear thee? who would not glorify thy name?" Should my life be prolonged to that of the antediluvians, the period thus lengthened would be too short to proclaim the whole of the praise and the glory of my dear Redeemer. Amidst these feelings, however, I remember the Lord's disciples who were telling him what great things they had been enabled to do through his name. He forewarned them of the sore trials that were impending on them: "But now I say unto you, let him that hath no sword, sell his garment and buy one," &c. So a sense is given me of the sore tribulations that await me, on my return to America. If my dear Lord and Master is rejected and traduced, I, who am but a very poor servant, if I keep my allegiance to Him, must not expect to escape my share of the afflictions of the Gospel. My prayer is that the Lord would clothe me with his holy armour of Light, strengthen my faith in him, and preserve me in patient suffering with and for him, even though all should forsake him.

We staid one night at Settle, at my valuable friend's, Mary Birkbeck; I was pleased at being once more with her

brother Joseph, now in an advanced stage of life; some years past he was a kind companion to me through some counties in this nation; he is in a humble, child-like state. I attended their Quarterly Meeting at Lancaster; several beloved friends from a distance, who met at the Yearly Meeting, were in attendance, whom it was very pleasant to be with again. The Quarterly Meeting was preceded by their Select, and Preparative, and Monthly Meetings; in all these, the Lord was pleased to enable me to proclaim the Gospel message in a manner suitable to their conditions. There were the poor and needy, seeking and afflicted ones; also the rich and the full, among whom I had close services, but the love of Him who has come to seek and to save, was felt to be over all. At this Quarterly Meeting my long beloved, valuable and aged friend, Charles Parker, spread his concern to visit, in the love of Christ, the western counties of this nation and Ireland; the meeting felt very tenderly for him in his infirm state of health, but great unity was expressed with him, and liberty given to pursue the service to which his Great Master calls him. It may be the last offering of the kind he may be required to lay on the Lord's altar.

From that Quarterly Meeting, accompanied by Sarah Benson, I came to Yealand, to Charles Parker's; had a meeting there; visited several families in affliction, and then went to Kendal. I had two meetings there; and went thence to Manchester, to David and Abigail Dockray's; she is a daughter of Sarah Benson's, and has been many years under the Lord's forming hand, to prepare her to receive the Divine unction for the ministry of his glorious Gospel, in which work she has now come forth in much humility and watchfulness; she evinces great care closely to keep near the guidance of the Lord's Spirit. Here I visited with comfort and instruction that valuable handmaid of the Lord, Mary Robinson, now in her eightieth year, bearing fruit to his praise. I attended their meeting, wherein I had deep wadings of soul and very close service; mourning and lamentation were my clothing; there are, nevertheless, among our Society,

in that town, some valuable Friends and hopeful young people also.

On our way to Liverpool we passed through Warrington, stopping a while at those two very valuable aged friends', John and Elizabeth Bludwick; they forcibly remind me of the character given of that noble pair who walked blamelessly before God; such appear to be the lives of these dear friends; my spirit was refreshed in their company, and encouraged by beholding in them the efficacy of the Lord's grace, according to the promise to Paul, "My grace is sufficient for thee." I came the same evening to Liverpool, where I am again received with open hearts by my very hospitable friends, Isaac and Hannah Hadwen, who have so often ministered to me in their house of rest to the poor weary pilgrim.

First-day, 26th. I was largely engaged to-day, in two crowded meetings, in proclaiming the greatness of the love of God towards poor, fallen and sinful man: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world, through him, might be saved." These are subjects that could engross the mind with awful reverence and prostration for ages. The angels themselves desire to look into these things. They were solemn, good meetings.

27th. Went to see a ship bound for New York, the *James Monroe*, Captain Rogers; the same who commanded the vessel in which I went to the island of Hayti. I sat down quietly in the cabin, my mind turned to the Lord that he would direct me in the right way, and show me if this is indeed now the time for me to return to America, and if his presence will go with me in that ship. I felt sweet peace there; it seemed to me like a little sanctuary, and now, on the eve of my return home, the gracious promise made at the time of my departure from America was sweetly revived, "Verily my presence shall go with thee, and I will give thee rest." Good is the word of the Lord, says my soul,

worshipping before him; I have engaged my passage on that vessel.

29th. I was at meeting this day, which was a solemn parting season with my friends; the Lord broke bread for our souls' nourishment, and blessed it.

30th. Several friends from London and other places have kindly come to bid me once more farewell before I embark; among these are Luke Howard, G. Stacey, &c. I am pleased that my dear William Allen could not come; for these repeated partings are hard to bear. I had this afternoon a most solemn season with a considerable number of friends that came to see me; it was an awful solemnity; I saw evidently, and felt how the powers of darkness are combining together in the world to try to obtain the mastery; to crush and to destroy that which is good, so that though now the outward sword between nation and nation is sheathed, yet the prince of darkness, that ruleth among the children of disobedience, seems to have great power. My soul felt deeply, and, like the prophet when he saw what distress Hazael would bring upon Israel, I wept bitterly. But our blessed Lord condescended also to show me, that in his time, by the brightness of his arising, he would destroy that spirit; but many may first be destroyed by it, and houses great and fair be left without inhabitant.

Thus closed his third embassy to Europe—his second visit to Great Britain and Ireland. Though the "shadow of coming events," brought a cloud over his prospects of the future, the "light of the Gospel of the glory of Christ" shone brightly upon him. His heart was fixed—trusting in God!

CHAPTER XLIV.

VOYAGE HOME.—ARRIVAL AT NEW YORK.—PHILADELPHIA, NEW YORK, AND NEW ENGLAND YEARLY MEETINGS.—VISIT TO FRIENDS AND OTHERS WITHIN THEIR COMPASS, AND IN CANADA.

STEPHEN GRELLET embarked at Liverpool in the *James Monroe*, Captain Rogers. Though sometimes becalmed—surrounded by thick fogs—and exposed to "heavy squalls and stormy winds"—his homeward voyage did not occupy much more than five weeks. He landed safely at New York on the Seventh of Eighth Month, 1820.

At Sea. Seventh month, 1st, 1820. I came on board this forenoon; our vessel had gone to anchor below the Black Rock. George Stacey, Robert Benson, and others accompanied me to her, and at four p.m. we set sail. I have five fellow passengers in the cabin, about twelve in the steerage.

First-day, 2nd. I sat very solitary this day, yet felt the privilege quietly and silently to spend most of my time alone in my small cabin; *now* there is no weight of immediate religious service before me: how different to the condition I have been in these two last years, and that with very little intermission. In my silent prostration of soul before the Lord, I thought I felt a sweet communion with his servants in every nation, and under various Christian professions, who love him, fear him, and are this very day engaged in bringing to him their spiritual offerings. I sensibly felt also that some

of the dear friends I have parted with were offering up their prayers for me.

This afternoon soon after passing Holyhead, we saw a ship at a distance; I could, I thought, most affectionately salute and bid God speed to dear friends that I suppose may be on board of her; Nathan Hunt coming to England, as an ambassador for Christ, our Saviour, and William Rickman on his return home from America, where he has been on a similar engagement. I cannot know as yet how it is;* at about the same place, two years since, I passed under similar impressions that were correct; the same dear friend going to America, and my beloved friend, Hannah Field, returning there, having accomplished her Gospel mission in England; she was accompanied by my dear friends, Samuel and Susanna Emlen. Thus the Lord gives the word, his servants go, others return: O may all obey the voice of his commandments!

13th. I have been considerably under the effects of sea sickness till now; the wind and sea, which have been high, have abated: my head was in such a condition as not to allow me to read. I feel very peaceful whilst looking back on my various steppings the last two years, but as I draw near to America, the sense that bonds and afflictions await me is heavy. O Thou who art a refuge and strength, a very present help in trouble, forsake not but uphold Thy poor servant under whatever may befall him; he has none but Thee to flee unto.

First-day, 16th. I felt much for my ship companions, both passengers and sailors, since I came on board, but my health did not allow me to attempt to request their collecting together for Divine worship till to-day, when I dared no longer to put off making that effort. The Captain has most kindly made way for it in the spacious cabin; forty collected on the occasion; the Lord's presence and power were in a very precious manner felt over us.

* Nathan Hunt and William Rickman arrived at Liverpool on the evening of the 3rd.

23rd. We had a total calm for some days; succeeded by heavy squalls and stormy winds, so that our sailors are kept hard at work, day and night. We had an awful time last night; the foaming billows rose very high, and we went up and down with them in a fearful manner. Amidst this confusion, however, the still, small voice of the Lord was mightier than the noise of many waters; my soul bowed reverently at the hearing of it. The ship tossed and rolled about too much to allow us to sit down together in a meeting.

28th. The stormy weather was succeeded by thick fogs, so that the captain has not been able to take an observation for some days; he thinks we are near Sable Island, which renders him very watchful; we sound frequently.

30th. Thick fogs and stormy weather; the passengers sick; the seamen full of occupation; so that there is no opportunity for meeting together; but in the temple of my heart I have found the Lord's presence. He has, by contriting my spirit, prepared himself an offering meet to bring before him. Great is his power and mercy.

First-day, 6th of Eighth month. To-day we have fine weather; but, in the expectation of discovering the American shores every moment, the ship's company is too much taken up, to allow them quietly to sit down and wait upon the Lord to receive ability to worship him; so I have retired to my small cabin, which I often feel, (as I did in Liverpool when I sat in it for the first time,) as a little sanctuary. The Lord condescends to be near to his poor servant.

7th. This morning, at eight o'clock, we came abreast of Long Island, and at six, p.m., we are entering Sandy Hook, with a good wind, and a pilot on board. What shall I render to thee, O Lord, for all thy mercies? All thy promises to thy poor, unworthy servant have been fulfilled. Thou hast magnified thy name above thy word. O what preservations! what deliverances! what displays of thy power! I went out very poor—I have been kept so day by day, and yet all my wants have been supplied from thy treasury. Nevertheless, whilst it is in my heart, with gratitude and praise,

very reverently to commemorate the Lord's works and mercies, a very humiliating sense attends me, under which I see my many short-comings, my frequent haltings, so that shame and confusion of face belong to me, who am only an unprofitable servant.

New York, 8th of Eighth month, 1820. I landed here last evening, and met my beloved wife and daughter, who came two days since from Burlington, to await my arrival; and they did not wait long. Our hearts overflowed with gratitude at our being permitted to meet again, after an absence of two years and two months, during which I have travelled about twenty-two thousand miles. Silent and reverent prostration of soul before the Lord was our only language to one another, for some time; then, on bended knees, and with a bowed spirit, thanksgiving, adoration, and praise were offered to the Lord.

My joy at our meeting is attended with some alloy, on my receiving the mournful account of the decease of that dignified servant of the Lord, and father in the church, George Dillwyn. I had anticipated for a length of time, that I might be permitted to remove from this city to Burlington, and out of the bustle of this commercial place to spend the remainder of my days in a quiet retreat, and long to enjoy there the company of dear friends, and the spiritual fellowship of this devoted servant of the Lord; but he is gathered to a better state; his spirit has joined the purified ones. He followed me closely in spirit, here at home and also abroad, during my long and distant journeys; very often did he partake of my sufferings and of my joys; may I now follow him to heaven above, by keeping, as he did, very close to the Lord, and the motions of the Divine Spirit.

9th. Attended our meeting. How mingled were my feelings! My heart was overflowing with gratitude for the favour granted to join my friends here again, and to meet together to worship the Lord God of love and mercy; but alas! I find the adversary has sown his seed of enmity to the Truth, and enmity to those that love the Truth; that

spirit has spread wide its roots. On sitting in the meeting, instead of rejoicing among friends, as I had hoped to do, as in former years, I wept bitterly. Elias Hicks has led many to imbibe his anti-christian errors. O! thou most gracious Lord, who hast been with me, and hast preserved thy poor servant amidst many perils and sore conflicts in distant nations, be near now, also, to uphold and preserve under present and impending trials.

A few months after his return an interesting little glimpse of his inner life, and the endearments of home, is afforded in two extracts from letters.

TO GEORGE STACEY.

New York, 12th month 8th, 1820.

I hear but seldom of William Forster.* I feel very tenderly for him. His exercises are many in this land. Mine, for the present, when not on my own account, are on behalf of our Society, under which I feel as one crushed;—but he has in addition, in a land of oppression, to feel for the poor slaves.

My dwelling, since my return, is in very low places. My health has also suffered many interruptions. I must expect now to feel the consequences of my late great exertions. There are however seasons when I am favoured with a little capacity to appreciate my favours, and to number them. My R. G. and myself are comfortably settled for the present, and, with thankful hearts, enjoy our chimney corners, our little charge enlivening the scene.

TO THE SAME.

New York, 2nd month 28th, 1821.

My health is but feeble. My exercises, which for years had been chiefly directed towards the people at large, are now pretty much concentrated on behalf of our poor Society,

* W. Forster was at that time engaged in a religious visit in America.

and some of them are of such a nature that prayer and silent travail appear the only way to get relief under them.

Our dear William Forster is diligent in his Master's service. Perhaps I may see him at Philadelphia Yearly Meeting, where I have some prospect of going, should my health permit. My R. G. and myself are often bowed in much gratitude under a sense of our many favours, and we esteem it a great one to pass now so much time together.

A longer tarriance at home and the renewal of more frequent intercourse with his friends, did not remove his fears. His love for Christ did not allow him to remain a silent observer of what was passing around him.

1821. Third month, 1st. The spirit of infidelity is gradually progressing, and the eyes of many seem to be so darkened that they cannot see, nor does their heart understand; very close labour I have had with many of them, privately and publicly, under the sensible feeling of Divine Love; but I seem to them as Lot was to his sons-in-law when he entreated them to flee from the destruction that was impending. During my journeyings in foreign lands these years past, perils often threatened me by sea and by land, and among robbers; but now wounds are inflicted in the house of my friends, among those with whom I had felt, heretofore, the fellowship of the Spirit of Christ, uniting us together in the bond of peace.

In the Fourth month he attended the Yearly Meeting in Philadelphia, and returned home in time to be at his own in New York, in the Fifth month. After that, accompanied by his wife, he went to the Yearly Meeting for New England, and visited many of the meetings belonging to it. On a review of these labours, he makes the following record:

Ninth month, 1821. Last Fourth month I attended the Yearly Meeting in Philadelphia, and a few meetings thereabouts. It felt very pleasant to mingle again in Christian fellowship with some of my long loved friends in that Yearly Meeting. Their number is greatly reduced, but the diminishing of the militant church is to the enlargement of the church triumphant in heaven.

I wish I could have seen more of the young people walking in the footsteps of their worthy elders, who by living faith in Christ had obtained a good report, and, having kept the faith, have died in it; but the love of the world blinds the eyes of many, and to endeavour to avoid the cross, they turn aside to their own ways. I could not help observing also with deep affliction how many precious sons and daughters of Zion, comparable to fine gold, seem becoming as earthen pitchers, the work of men's hands. I have deeply lamented over many of their young Ministers, who have had the anointing oil upon them, and were designed to be the Lord's servants to glorify him, but alas! the betrayer has prevailed over them; and not over them only, but I fear also over some of their Elders.

Our Yearly Meeting for New York was in the Fifth month. There also my anticipated joy in the prospect of mingling with Friends, was changed for deep mourning. Seeing how many seem to turn away from their allegiance to Christ, I have often queried, Lord, who shall stand?

After that Yearly Meeting, my beloved wife accompanying me, we went to that for New England, held as usual at Newport. It was to me throughout a suffering time. There is, nevertheless, a living remnant preserved, and an earnest travail of spirit among these; I very sensibly felt it; my soul was united closely to them under their exercises, and I was comforted and encouraged in faith and confidence that the Lamb—the Lamb of God, slain from the foundation of the world—who taketh away the sin of the world—shall have the victory, however greatly Gog and Magog may magnify themselves against Him; every believer in and follower of Him, the crucified and risen Saviour, shall also come

out victorious from all the tribulations of the Gospel he may endure.

We went to the island of Nantucket, attending the meetings of that and other Quarterly Meetings. Many of a ranting spirit attended the Quarterly Meeting on Nantucket, but the Lord's power was over all; the testimony of Truth was exalted; He who in ancient days commanded light to shine out of darkness, shined also among us; light rose over all the obscurity, and Friends were comforted together, and encouraged to keep very near to the Lord Jesus, who is our light and our salvation, and also the strength of our life.

After that I visited all the meetings as far as Lynn and Salem. Friends were encouraged to keep in that retired, indwelling and watchfulness of spirit, wherein preservation is extended, and ability is received to set the Lord's Truth triumphantly over all opposition. I was instructed and comforted to see how my dear aged friend and faithful servant of the Lord, Moses Brown, is enabled in the meekness of wisdom, and with clearness, to maintain his testimony to the Truth.

We have returned from that journey in sweet peace, encouraged to trust in the Lord amidst the fiery trials attending these days, well persuaded that though many become like broken vessels, yet none of those that trust in Him shall be confounded, though they may be brought into the furnace, and there be tried as silver is tried.

He was now permitted to remain at home for a while. The ensuing winter and spring were mostly spent in the bosom of his own family. The "care of the churches," nevertheless, still rested heavily upon him, and soon after the conclusion of his own Yearly Meeting, in the Fifth month of 1822, he again entered upon an extensive religious visit to Friends and others, in some parts of the United States, and Canada. Of these various engagements he gives the following summary.—

Accompanied by my dear friend, John Hancock, who was my very kind attendant during my religious visit to the island of Hayti, I visited very generally all the meetings of Friends in the States of New York and Vermont, and also in Canada; and had many meetings among the people at large, where there are no meetings of Friends. The concern that laid with great weight upon me, during my religious engagement, was that Friends generally, and the dear young people particularly, might be deeply rooted and established in the saving knowledge of God and our Lord Jesus Christ; for "to know him, the true God and Jesus Christ, whom he hath sent, is life eternal." My commission day by day, and from place to place, was renewed, to preach Christ and him crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but to them that believe the power of God and the wisdom of God, who also is made to them of God wisdom and righteousness, sanctification, and redemption. He was delivered for our offences, and was raised again for our justification, and ever liveth to make intercession for them that come unto God by him. I directed them to him who is the Lamb of God that taketh away the sin of the world, and the author of eternal salvation unto all that obey him. I rehearsed the words of the apostle Peter; "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner, neither is there salvation in any other: for there is none other name under heaven given among men, whereby you must be saved." Most affectionately did I entreat them, many a time, not to give way, in any wise, to those who would seduce them from the hope of that salvation which cometh by the Lord Jesus Christ alone; it is he who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. I had the consolation, at times, to be with those whose faith in the Gospel appeared

to be confirmed; but I bitterly lamented over many who have drank deeply of the spirit of infidelity, so as to deny the Lord that bought them.

I found great changes in the face of the country in Canada since my previous visit there. What was then a wilderness, has now become a fruitful field. Friends have considerably increased, and many Meetings have been established. Some are pretty large, and in most places I was comforted in finding among them religiously concerned Friends, who desire to maintain our Christian principles and doctrines, in the fear of God. On our way to Kingston, we were, through the Lord's merciful interference, delivered from the hands of evil designing men, who evidently had in view both to rob us and take away our lives. Many are the preservations that the Lord has extended to us, of which we must be very sensible; but very many also are those that we know not. Truly we can say with David, "Thou art continually with me." On our way to the upper part of Lake Ontario, we travelled through some dense forests. A friend at whose house we stopped at Uxbridge, told me that, within the last few weeks, he had met with fifteen bears on his way to the meeting house, only about one and a half miles distance; so numerous do these animals continue to be. There are also many wolves, so that the settlers have great difficulty in protecting their sheep.

Their Half Year's Meeting, held at this time, at Yonge Street, was very crowded. The people come from considerable distances to attend the meetings for worship. The Lord owned them by his Divine presence, as he also did those more select, held for Friends only. They conducted their business with religious weight.

Here Stephen Grellet was in the neighbourhood of David Wilson,* who had at that time obtained considerable notoriety, and succeeded, notwithstanding

* H. C. Backhouse, that noble-hearted, devoted servant of Christ, had an interview with him in 1833, and remarks that she "thought of what Paul said to Elymas, and partly repeated it."—*Journal and Letters*, page 159.

the palpable absurdity of his irreligious and anti-christian opinions, and the dishonest and immoral tendencies of his fanatical schemes, in "drawing away disciples after him." After remarking upon the danger of assuming high notions of spirituality, *apart from* a practical belief in the great facts and fundamental truths of Christianity, made known in the New Testament, S. G. goes on to say:

These people surely evince that the description given in the Scriptures of the depravity of the human heart is not painted in too high colours, "The heart of man is deceitful above all things and desperately wicked." Friends have a meeting-house near; I had a meeting there, which was largely attended by the people of the place, and several of those miserably deluded persons. My mind was brought under deep and sore travail, but God, who commanded the light to shine out of darkness, shone among us by the arising of his Divine presence, in which is the light of life, and he enabled his poor servant to proclaim the glorious Gospel of Christ, together with the excellency and the purity of the Christian religion.

I went up some distance beyond Norwich, having meetings among Friends and the people at large, and returned into the State of New York by way of Buffalo; thence visited several tribes of Indians, among whom I met some serious persons; particularly of the Seneca Tribe. I have been comforted at seasons among that people, under the apprehension that the language of the Apostle Peter is applicable to some of them at least, "Of a truth, I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him."

I visited the meetings of Farmington, and Scipio Quarterly Meetings, also those on the western side of the North River down to New York, which we reached at the end of the Eleventh month.

We then proceeded to Long Island, where I attended all the meetings; but here my soul's distress exceeded all I had known during the preceding months, though my baptisms had been deep. I found that the greatest part of the members of our Society, and many of the Ministers and Elders, are carried away by the principles which Elias Hicks has so assiduously promulgated among them; he now speaks out boldly, disguising his sentiments no longer; he seeks to invalidate the Holy Scriptures, and sets up man's reason as his only guide, openly denying the Divinity of Christ. I have had many opportunities with him, in which I have most tenderly pleaded with him; but all has been in vain. When I saw him last winter I found that there was no more room to plead with him.

At all these meetings I felt myself imperatively called upon to preach the Lord Jesus Christ as the only Saviour; to expose the awfulness of the sin of unbelief, and the fearful condition of those "who have trodden under foot the Son of God, and counted the blood of the covenant, wherewith we were sanctified, an unholy thing, and done despite unto the Spirit of Grace." I laboured the more earnestly both in meetings and in several of their families because I believed this would be the last opportunity I might have to plead with many of them in this way.

I felt very tenderly and affectionately for a small company among them, to whom the Lord Jesus is very precious; whose portion is among the mourners in Zion, and the heavy-hearted in Jerusalem. To them the word of Divine consolation went forth repeatedly.

I returned home in the Twelfth month, having travelled in that journey about five thousand miles, and that under great pressure of mind from place to place; and now, since my return, I sit solitary at home, like mournful Jeremiah, taking up many of his lamentations as applicable to my own people. The great day of the Lord is near,—it is near! O Lord! be thou a strong refuge to those whose trust is in thee, and who cannot deny thee, whatever their sufferings may be!

CHAPTER XLV.

Removal to Burlington.—Religious Visit to Maryland. —Virginia.—North Carolina, &c.

For nearly twenty-four years Stephen Grellet had been a member of New York Yearly Meeting. Though, during that time, his religious services in America and Europe had rendered his absence both frequent and long, the city of New York had, for the most part, been his settled place of residence. The time had now arrived when he felt at liberty to leave it, and in the Third month, 1823, he removed with his wife and only daughter to Burlington, New Jersey. He thus became, and continued to the end of life, a member of Philadelphia Yearly Meeting. To this important movement he refers in his memoranda.

First month, 26th, 1823. The time appears to have come for my removal with my family to Burlington, New Jersey, agreeably to the prospect I had before my return home from my last European journey, and I am taking some preparatory steps towards it. I have been very anxious to do right, and have sought of the Lord that he would direct my path. I feared lest the trials attending me here should in any wise induce me to take my flight; but I believe it is in the Lord's counsel that I contemplate such a step. My trials here are indeed heavy, and my baptisms are fiery; but I do not expect to be exempt from these in the Yearly Meeting of Philadelphia, any more than here; for wherever my mind is directed in this land I behold trouble. In the Lord

alone is a refuge, and under the shadow of his wings I desire to place my whole trust;—verily he is a strength and refuge in time of trouble. Had I not such a hiding place I must be entirely overwhelmed; for every other refuge faileth. Thankful should I be could I be hid in some secret corner; but my Divine Master commands me to proclaim his name, to vindicate his honour, and to testify of that Salvation which is through him only.

Burlington, New Jersey, Third month, 28th, 1823. I removed here with my family some days since. I left New York very mournfully; deeply was my heart affected towards very many of the members of our religious Society, with whom I was once united in the fellowship of the Spirit, in the bond of peace: once they appeared designed to be vessels of honour in the Lord's house, but alas! how have they fallen! I feel very tenderly for a little remnant left there who love the Truth; and the Truth, I hope, will uphold them and keep them. The Lord, the Almighty, is able to do so, and under suffering, to increase their knowledge of the power and saving efficacy of the blessed Truth, as it is in Jesus.

Not long after his removal he attended the Yearly Meeting in Philadelphia, of which he was now a member. A brief notice of it occurs in his memoranda.—

Fifth month, 2nd. I have attended the Yearly Meeting in Philadelphia; it was an interesting and solemn time, yet the sour leaven is working secretly in many, throughout that Yearly Meeting.

Some months later he remarks, in reference to his having taken up his residence at Burlington,—

Tenth month, 8th. I feel peaceful in having come here; but my sadness is not lessened; the little dark cloud, which years past, rested chiefly over a small spot at Jericho, on Long Island, is now like a thick darkness over the land.

Stephen Grellet was not long permitted to remain with his beloved family in their new place of abode. Early in the spring of 1824 he again believed it to be his religious duty to prepare to leave all to follow the leadings of that blessed Master, whose voice he had so long known. His mind had often been attracted in the love of the Gospel, towards some of the Southern and Western States, as far as New Orleans. After again attending his own Yearly Meeting, at Philadelphia, he entered upon this extensive service, which occupied nearly a year.

Third month, 6th, 1824. A prospect of religious service that I had before me some years past, so far as New Orleans, came again with weight upon me, during the last year, and having apprehended that the time had now come to engage in it, I committed myself to my dear Lord's guidance, whose I am, and to whose service, myself, my small substance and my all are offered up. Truly, we have here no continuing city: my beloved wife and I are very sensible of it; ever since our marriage we have found it to be so; but the Lord is very good to us; in blessing he blesses us, and multiplies his consolations to us; all this is of his free and unmerited mercy, for we are nothing but unprofitable servants. I have no works of righteousness, nor of faithfulness to trust in; my hope of salvation and acceptance before God is through the mercy and love of my dear Redeemer. I have put my small affairs in order, and obtained certificates of the unity of Friends, both of the Monthly and Quarterly Meetings, with my proposed religious engagement.

Philadelphia, Fourth month, 24th. I left home for my contemplated journey in the service of the Gospel of my great Lord and Master, through the Southern and Western States. I am now attending this Yearly Meeting; a discontented spirit is evidently gaining strength in these borders; O! that Friends, to whom the Truth continues to be precious, would rally nearer and nearer to it, keep close under its

influence; it would keep and preserve them. Friends have evidently a sore warfare to engage in, even against wickedness in high places; their weapons must be spiritual, and the whole of their armour must be of God, or many will be wounded and slain. I am nevertheless persuaded that, though the conflict may be long and sore, the Lamb and his faithful followers will eventually have the victory.

My dear friend, John Gummere, from Burlington, having kindly concluded to accompany me as far as Virginia, we left Philadelphia at the close of the Yearly Meeting, and proceeded to Baltimore, having meetings on the way. Those held in the towns of Lancaster and York were largely attended by the inhabitants. The Lord's presence and power were felt over us in a very gracious manner, to the contriting of many spirits. At the meeting at York, there were four ministers, two Presbyterian, one Episcopalian, and one Methodist. They united at the close of the meeting in the acknowledgment that the Truth had been proclaimed to them that day. A German and his wife, from Stutgard, were also present, whom I had been with in Germany. They appear to retain their religious tenderness.

I had some close and trying services at Baltimore, and yet there are a few Friends there, with whom I feel a precious unity. I was refreshed in my spirit, by being there again, at my long loved friends', Gerard T. Hopkins and his valuable wife.

I took several meetings from thence to Alexandria. I was brought under sore conflicts of spirit, through that section of the country. In some places my mournful language was, "they have taken away my Lord and I know not where they have laid him!" I have been several times at Alexandria; but sorrow of heart has uniformly attended me there. The pure seed is in bondage; how can I but be in suffering also?

I had at Fredericksburg a very large meeting in the Presbyterian meeting house. The prospect of having a meeting at that place, where I have repeatedly seen the poor slaves treated with great cruelty, felt awful to me. But the dear Master

helped his poor servant to do the work required. I was enlarged in setting forth the love of Him who has loved us whilst sinners, and has commanded us to love one another as he has loved us. His love is to all men, he has died for all, and we must love all, and do to others as we would they should do to us. Were this the case, could men oppress one another? could they wage war against one another? could they hold their fellow men, of any colour or nation, in a state of bondage? The Lord's power came over the meeting in such a manner as to bring conviction to the minds of the people, and seriousness prevailed over all. But, alas! it may prove to many as only the passing of the morning cloud.

On the way to Richmond, stopping on the road to feed our horses, we saw a large concourse of slaves in an orchard. They were holding a meeting, previous to the burial of an aged fellow negro. Such a meeting was allowed them on the occasion, and a magistrate was with them to see that order was maintained. There was no need however of his interference, for they were very quiet and serious. One of their number was preaching to them. He was earnest and fluent in his communication, and the matter was good and appropriate. It was pleasant to me to stand awhile among them, listening to what was said. I doubt not that many of them were offering unto the Lord acceptable worship.

I had two meetings at Richmond; one was largely attended by the inhabitants. I had several times, before now, apprehended that there are in this place, among much of what is evil, some well-disposed, pious persons; to these the Lord gave me to minister, for their encouragement in the way of righteousness and holiness.

The Quarterly Meeting at Wain Oak was a time of suffering to me; things are very low among them, and there is a great departure, among the young people, from the purity and Christian simplicity of our religious profession. Many of these have been sorely wounded by associating with slaveholders.

On the 15th of the Fifth month began the Yearly Meeting

for Virginia, held this time at Gravelly Run. The meeting for Ministers and Elders was attended with solemnity; a living remnant is preserved among this people. Years since they were a numerous body, but many have removed to the Western country; others are deceased; the weight of service is heavy on the few who remain. Besides their important concern for the right maintenance of our Christian testimonies, their labours on account of slavery are considerable; some of them devote much time to it, and they have been successful in promoting the freedom of many of the people of colour, who were illegally held in bondage. Among the cases that have multiplied their labours, is that of John Pleasant, a valuable Friend, who lived in the days of John Woolman. He had a large number of slaves; he liberated all those that were above thirty years of age, and made provision for the liberation of all the others, as they attained to the age of thirty. When this act was done, several of them were very young; consequently it would require years before they could obtain their freedom. During that long period the offspring of these multiplied to a great extent; many of them were by evil disposed persons sent away and sold into remote States. The object of the labour of Friends was to have a proper register of all these families, of the ages of the children and their offspring; to trace them out to the places to which they have been removed; and to obtain the freedom to which they are entitled by the laws of the land. They have been very successful; but, as they continue to trace out some of these people, it opens fresh and arduous fields of labour. Another case is that of an Indian girl, who was unlawfully detained as a slave; she had a number of children, and the offspring of these have also greatly increased. As she was, by right, a free woman, all her descendants should be free. Friends have succeeded in liberating many of these; several of them also having been removed into the Southern and Western States. Whilst the Meeting for Sufferings was sitting, there came a deputation from a branch of the Colonization Society at Petersburg, which is about twelve miles distant. Some Friends were

named to go out and confer with them and to know their object. Their request, on behalf of the Colonization Society, was, that Friends would unite with them for the promotion of the object which that society had in view. The Meeting for Sufferings gave due consideration to the proposition, and were united in the judgment that they cannot join with other bodies or societies in the management of matters of this sort; and sent some Friends to give that information to the deputation, together with the reasons that Friends have for doing so. The deputation were so well satisfied with the reasons given them, that they said they had not thought that our Society could have such good and substantial ones.

The meeting next day was attended by a great concourse of people; they came from several miles round; many from Petersburg, Richmond, &c. No house could have accommodated them; the meeting was, therefore, held out of doors, under the shade of large trees. I dreaded the consequence, when I beheld the multitude, lest there should be some unruliness; seats were provided for many, but the greater number stood. Great quietness prevailed over all, and the Lord was graciously near; He enabled me to proclaim the unsearchable riches of the Gospel of Christ.

Friends here are few in number, but they conducted the business that came before them in this Yearly Meeting, with weight. The precious badge of love and unity is apparent among them. It was a season of edification to many. My dear friend, John Gummere, left me at the conclusion of the Yearly Meeting.

I had meetings through that part of Virginia, as far as Suffolk. These meetings were numerously attended by slave-holders. I cannot describe the weight of distress brought on my mind on these occasions; for the yoke of slavery has become heavy here; their treatment, and the oppressive laws against the free people of colour, are not less so. It is very evident that their Colonization Society, under fair, specious appearances, has for its object to drive the free negroes away from the country, so that slaves, by not seeing any of their colour in the enjoyment of liberty, may the better

submit to their state of bondage. They have so increased the penalties on the free blacks, that if any one of these is charged with having stolen to the value of *one dollar and fifty cents*, he is sold as a slave, and transported out of the country. Those that have been set free of late, must leave the state within one year, or else they are liable to be sold again as slaves. Free people of colour are liable to be taken up as suspected slaves, and confined in prison till they can give proof that they are free; but, being shut up, they have not an opportunity to obtain this proof; or, should they obtain it, if they cannot pay the expenses incurred by their imprisonment, they are also sold as slaves. Will not the Lord plead with the people for these things? Will He not arise for the cry of the poor and oppressed descendants of Africa? I feel deeply for them, and not less awfully for their oppressors.

From Suffolk I went to Norfolk, where I had another large meeting. The Lord's servants can have no other doctrine to preach, than that which he gives them; and as his word is yea and amen for ever, so is his doctrine. It cannot change. The fast that the Lord hath chosen, is to loose the bands of wickedness; to undo the heavy burdens; to let the oppressed go free; and to break every yoke; as he saith by his prophet Isaiah. O, that the people would not only hear, but obey the word of the Lord.

I passed thence into the lower parts of North Carolina, attended their Quarterly Meeting for those counties, held this time at Sutton's Creek, which was very satisfactory. The public meetings were baptizing seasons. Great crowds attended them, and the Lord was pleased to extend his gracious invitation to return to him with full purpose of heart. Through those counties I had several large meetings. Some entirely among the slave-holders. Others, chiefly among the slaves; for, although it was given me to proclaim the Truth, without disguise, to the masters, their hearts appeared to be open towards me, and they made way very readily for the meetings I appointed for their slaves. Some of the masters attended, but generally they said, that they were persuaded

that I would not say anything in their absence, that I would not in their presence. The Lord was very preciously near in several of these religious opportunities.

Sixth month, 7th. I had two large and laborious meetings. That in the forenoon, was held in a large house, at Beach Spring. When I came to it, I found it filled with women, so that I had some difficulty in getting in, and about the doors and windows there was a great crowd of men. They stood very quiet, though the sun was powerful. It was so warm that, during the service I had in that meeting, the perspiration ran down into my shoes, and on the floor. It was a season of much solemnity. The meeting at three p.m., was held at Hertford, in the Baptist place of worship. I was much exhausted after the preceding meeting, neither had I time to take rest. I felt dismayed when I came to the house, on beholding again another great concourse of people; but, on entering the meeting, I felt as if it was encircled by the Divine presence, and that the Lord's power was over all. It was a baptizing season. The Lord Jesus Christ was preached as the Light and Life of men. Utterance was given to his servant, and a door of entrance was opened in the hearts of the people, to receive the word preached, so that, at the close of the meeting, my strength seemed to be renewed, and my soul was greatly refreshed. I went on my way about twelve miles that evening.

I attended the meetings in Contentnea Quarter, and had also several public meetings. The bondage of the poor slaves is heavy in some places. The heat has been so great, that both men and horses have dropped down dead, whilst in the fields. I have seen oxen, from whose nostrils the blood was running. This has been the case several times with my horse, so that I had some difficulty in getting on.

I came to Raleigh, where I had a satisfactory meeting in the house of the Methodists. There are a few pious persons among the inhabitants of that place. I went to visit the Governor, to see if some steps could not be taken towards the amelioration of the condition of the slaves in that state, and to prevent the arbitrary cruelty exercised by many of

their masters. He received me with kindness, and heard what I had to say. The Sheriff and some other principal officers of the Government were present. On the broad subject of slavery, he said, it would be a great relief to him, and many others, if they could be delivered from such a burden, under which, the masters as well as the slaves are much to be felt for; and it was his opinion that measures throughout all the slave states, should be taken to promote their liberation, similar to those that have been taken by the state of New York. In answer, however, to what I had said respecting the religious and moral education, the promotion of the solemn tie of marriage among the slaves, &c., he remarked, "as long as slavery continues as it is, should we cultivate the tender feelings of their minds, we should only increase their sufferings and misery, for, if the attachment between husband and wife, or parental and filial affection, be promoted, they could not bear it; their hearts would be rent at the separations which are continually made between individuals thus connected." Some in the company asserted that the negroes were destitute of tender feelings,—that they had no love or gratitude, towards their masters. I inquired, if, according to their acknowledgment, the masters were endeavouring to destroy the tender feelings and affection between a man and his wife, and all parental and filial love and tenderness, how they could complain that affection and gratitude were withheld from masters, who treated them with such cruelty, as not only to oppress their bodies, but also to degrade and debase their minds below the brutes, who love and cherish their mates and their young. The Governor was very civil, and requested that if I came again to this place, I would come to see him.

I reached Hillsborough the 20th, and had a large meeting; no Friends reside in the place; I could mingle in spirit with several who love the Lord Jesus. I feel also much relieved from the weight of slavery, which has for many weeks been like a mill-stone upon me. There are but very few slaves in this part of North Carolina. I now attended all the meetings of Friends in these Quarterly

Meetings. I felt much interest for the young people, who are numerous; may they yield to the visitations of Divine love extended to them; the Lord loveth an early sacrifice. In several places some of them have manifested such religious sensibility as to induce me to entertain a good hope respecting them.

The 8th of Seventh month, accompanied by several Friends, I went to Salem, where the Moravians have a large settlement. My heart had been drawn towards them in Gospel love when I was in these parts years since, and the same feelings being now renewed, I was best satisfied to make the trial to have a meeting among them, though I was discouraged from the attempt by the information, that hitherto they had carefully avoided admitting into their settlement any minister from any other denomination. It was late in the afternoon when we arrived in their town. I went at once to their Bishop; my name and my speech betraying me to be a Frenchman, brought to his recollection the account sent them from Germany, England, &c., of the visits I made there to several of their establishments. When he found I was the same person he had heard of, he appeared much pleased to see me, and on my telling him that the Lord's love towards them had been my inducement to come here, he very freely encouraged me to have a meeting with them, and asked when I intended to have it. I proposed the ensuing morning; he said that the evening was the best time to have all the people collected; early in the day many go to their rural labours, at a distance in the country; and he proposed that very evening at eight o'clock; it was then seven, but he thought there was sufficient time to give the information. When I went again to his house he accompanied me to their spacious place of worship, and the house was filled with their people; I do not know that a single person came in after us. They sat, as at a Friends' Meeting, in perfect silence; their minds also were gathered, as I believe, before the Lord; his presence was over us, and many of us were refreshed together before him. I have seldom known a more solemn silence to prevail during the whole of a meeting. The next morning, the

Bishop accompanied me to the several schools, the departments for the widows, the single sisters, and the brethren; in which places I had religious opportunities; some were tendering seasons.

I left Salem in time to reach Union Town, where a meeting for that afternoon had been appointed. The heat of the weather was very oppressive, so that I felt much spent after that meeting. Samuel Hutchinson, from Washington, who came to meet me in the lower parts of Carolina, was also so much affected by the unwholesomeness of the water, and the heat, that he was obliged to tarry behind to be nursed for awhile.

I now came into Deep River Quarterly Meeting, and was at the several meetings that belong to it. Some of them were so numerously attended by the inhabitants that the meeting-houses could not contain one half of the people; we, therefore, held these meetings out of doors, under the shade of trees. My beloved friend, Nathan Hunt, accompanied me to many of them. During one of these meetings we had a copious shower; but the people were not disturbed by it; they were thankful for the rain; none had fallen for a considerable time, so that in many places their flocks, horses, &c., suffered for want of water, and all greenness was dried up. How very dependent we are on the Lord! He opens his hand and we are fed; he hideth his face and we are troubled.

The last meeting I attended in that Quarter, was that to which dear Nathan Hunt belongs; it was one of those favoured seasons seldom witnessed; the shout of the King of Kings, and Lord of Lords, was heard among us; our spirits were very reverently prostrated before the Divine Majesty, and living praises were ascribed to him. Here Samuel Hutchinson met me again; his health has improved.

Accompanied by two dear friends, we set off for Lynchburg, Virginia, about one hundred and fifty miles distant. The first place we stopped at was Danville; Friends have never had a meeting there before. The people of the town, and of the country for some miles distance, came to it, and

sat down in seriousness, evincing that they felt the solemnity that ought to be our covering when we come together to worship God. Some of them were very tender, and at the close of the meeting they parted from us in a loving manner.

Late in the evening of the 19th, we came to Staunton; the weather had been so warm during the day, that we had to travel very slowly. The blood so rushed down the nostrils of my horse, that I was obliged, whenever I came to a run of water, to let him stand in it awhile in as deep a place as I could get to; this seemed to refresh him and stop the bleeding. We heard of several men and beasts that had died on the road and in the fields, in consequence of the heat. The next day I had a satisfactory meeting in the Methodist place of worship. There is only one family of Friends left here. The emigration from this Quarterly Meeting to the Western country has been very general; they wished to have their residence where slavery does not exist. A few miles before reaching Lynchburg the same evening, the Lord, in tender mercy, preserved my life from threatening destruction. We came out from the woods to a rough turnpike, at a place where the descent is steep. A herd of cattle with bells on their necks, came running behind us, which frightened my horse; a dog at the same time seized him by the hind legs; he furiously ran down the hill, kicking so that his hind feet came very near my head; at last he ran the carriage against a stone with such force as to throw me out; then the carriage passed over me. I had three ribs bent in on the left side, a severe contusion on the head, and the right wrist considerably injured; my back and hip were also hurt. I was assisted into another carriage, and got to the house of my kind and hospitable friend, William Davis, jun., for which I was aiming. I was so well nursed that very shortly after I was able to ride out three miles to a meeting; by the Lord's refreshing presence, my soul and my poor body also, were invigorated. I had, however, to keep my seat whilst communicating what, in the love of Christ, I thought was laid upon me for the assembly.

25th. I had two meetings; one in the forenoon with Friends, the other in the Methodist's large house at Lynchburg, attended by the people of the various religious denominations in the place. The Lord was near and good; he strengthened me to proclaim his Gospel, which is designed to be glad tidings of great joy to all people; a joy that all may become partakers of, if, by their own fault, they do not frustrate the purpose of the Redeemer's love towards them. In his love and free mercy he has come to deliver us from the bondage of sin, and has commanded us to love one another as he has loved us. Can we say that we love him if we observe not his commandments? Can we say that we love our fellow men, if we act towards them contrary to what we would they should do towards us? Should we think, that those who are now held under the galling yoke of bondage, acted justly towards us, were they to rivet the same heavy chains upon us that they are now laden with? It will not avail us to say that slaves are of another colour than ourselves; they, equally with us, are the children of the same Almighty Father. He has made all the nations of the earth of one blood; Christ Jesus has died for all men, and he commands us to love all men. I entreated them to live in the Divine fear, to do justly, to love mercy, and to walk humbly with God. Much seriousness was over the assembly, and none made any opposition, though I fully set before them the unrighteousness of slavery, and the guilt of slaveholders.

Here my dear friend, Samuel Hutchinson, concluded to return home, which is a great relief to me; for I consider him much more unwell than he apprehends himself to be. I have now a long and arduous journey before me over the mountains, which seems formidable in my lame condition.

Winchester, Virginia, Seventh month, 31st. I arrived here this afternoon, having been about six days on the road, which, especially over the Blue Ridge Mountains, was rough and difficult, driving myself with my lame side and wrist, &c.; my gracious Master has preserved me; blessed and praised be his name! I had a young man with me on horse-back,

who has been very kind and useful to me on the way. The last few days I had meetings at Winchester, in one of the Dissenters' houses, then at the Ridge, Hopewell, Black Creek, &c. Friends have become much reduced in number, and many of those who are left, have forsaken their love of the Truth, to imbibe infidelity; some even have done so, who formerly appeared to be well established. My soul goes mournfully from place to place.

Union Town, Eighth month, 8th. Two young friends from Hopewell have kindly accompanied me here, on horseback; they were helpful in getting across the Alleghany Mountains. Some parts of the road have improved since I last travelled over them; but most of the way continues to be very rough; notwithstanding the fatigue of the journey my side is better.

I attended the Meetings of Friends on these mountains, and had some, also, in places where no Friends reside. From place to place I had to proclaim the first principles of Christianity, many having been shaken away from the foundation; the cross of Christ has become an offence to them; they want to devise for themselves a way of salvation more pleasing to their creaturely wisdom and natural understanding; yet there is a remnant in these parts, who are not ashamed to acknowledge a crucified and risen Lord, as their only hope of salvation.

CHAPTER XLVI.

Religious Visit to Ohio.—Indiana.—Illinois.—New Orleans, &c.

From Virginia Stephen Grellet had crossed over into Ohio, and now pursued his labours in the great valley of the Mississippi as far as New Orleans.

New Garden, Ohio, Eighth month, 18th, 1824. I get on under great depression of body and mind; my sorrows indeed are multiplied. I am firmly persuaded, however, that none of the combined powers of anti-christ, the prince of darkness, who was a liar from the beginning, will in anywise affect the blessed Truth; it will stand for ever and ever, and triumph gloriously over all.

I attended all the meetings in this Quarterly Meeting, and thence I went into Salem Quarter. Some of their meetings in this new country are very large, many join Friends by *convincement*, as they say; but very few indeed do I find, who, if convinced of the Truth, are converted to it. I much fear, besides, that there are those among them who have never known what the Truth is. It is a lamentable fact that many of these so-called *convinced* members are among those who are carried away by the spirit of infidelity, which in this Quarter also is greatly spreading. In these meetings I am often reminded of the concern of the Apostle Paul, as he wrote to the Corinthians, "Moreover, brethren, I declare unto you the Gospel which I preached unto you; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you *first of all* that which I also received, how that

Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures."

Mount Pleasant, Ninth month, 4th. John Street, from Salem, at whose hospitable house I have been several times accommodated whilst in that Quarterly Meeting, accompanied me to several meetings till I came to Smithfield, when Benjamin W. Ladd became my kind attendant. I have travelled very diligently, having frequently two meetings a day, the distance between them being sometimes considerable; but my blessed Master is my daily helper. I go on day by day, in weakness, poverty and fear; in the Lord Jehovah, in whom I trust, there is help sufficient for each day's work; may I only keep in faith and faithfulness, near his Divine guidance. I found in those parts many Ranters, under the name of New Lights; they are very troublesome in Friends' meetings; and are sometimes joined in their disorder by such members of our Society as have embraced infidelity, who thus openly show forth what manner of spirit they are of. There are, nevertheless, some substantial, valuable Friends who maintain their ground in the church of Christ, and bear a right testimony against these evil-doers.

The Yearly Meeting for Ohio was numerously attended; several well-concerned Friends belong to it; they keep a watchful eye over the inroads made in their borders by the adversary, and the anti-christian doctrines that several persons from other Yearly Meetings are now, or have lately been, promulgating. They have hopeful young people among them, who appear to be bending under the yoke of the dear Redeemer.

Chillicothe, 24th. From Mount Pleasant to this place I had several meetings where Friends have no settlements, and also among Friends. I had at most of these meetings the acceptable company of Micajah Collins, from New England, who was also at the Yearly Meeting.

I then proceeded to Richmond, Indiana, taking meetings on the way. That Yearly Meeting was very large; the

immigration from slave states to these parts is great; it renders them however a very mixed company, and it will require time before they can rightly understand one another, and get over their various early prejudices. Their business was conducted harmoniously. There are some here also who have made strong efforts to sow the seed of infidelity, and have succeeded in many cases. I am truly amazed at what is transpiring in our Society throughout the several sections of it. O! how busy is anti-christ! and how many co-adjutors is he enlisting under his banner! No wonder, therefore, that from place to place, I should be called upon to preach the Lord Jesus, and redemption from sin through faith in his name.

My dear friend, Benjamin W. Ladd, has come from Smithfield, Ohio, to join me as a companion during the journey I have in prospect, as far as New Orleans. How good is my dear Master in providing me with a helper in such a long, wilderness journey. Truly does my flesh and my heart faint at the prospect of the service, but God is the strength of my heart, and of my feeble frame also. In Him doth my soul trust.

Cincinnati. Tenth month, 14th. Accompanied now again by Benjamin W. Ladd, I had many meetings on the way to this place, where no Friends reside. The Lord was very near his poor servant. His baptizing power was felt in a remarkable manner. The meetings in this place were well attended by the inhabitants, and great seriousness prevailed over them.

Thence we went towards Blue River, to attend that Quarterly Meeting. I hope it was a profitable time. The bonds of Christian unity were strengthened among those who remain chaste in their love to Christ, and some of those who have been ensnared by the stratagems of the deceiver, appeared to be brought under some sense of their fearful condition. I had close labour, in Christian love, privately and publicly with many of them. Their meetings were attended by a crowd of people, who came from miles distance. Blessed be the Lord who remains to be the all-sufficient helper of his poor servants.

I attended all the meetings in that Quarter. At a small town called Hindostan, on White River, we found the place so sickly, that one third of the inhabitants have died in consequence. At Vincennes, an old French town, we had a very interesting and solemn meeting in the Court-house. Many of the French people attended. They generally understood English. Some who did not I addressed in the French language. At the close of the meeting, an aged physician exclaimed in French, in a very serious manner, "How very consonant is your doctrine with the views I have long entertained of the Christian religion! My principles agree with yours, and gladly would I become a member of your Society, did any of your Friends reside here." Accompanied by him we called on several pious aged persons, Roman Catholics. They were tender spirited. We also were with one of their Romish priests. He at first appeared light and trifling, but towards the last he was sober and civil.

We crossed the Wabash into the State of Illinois, and traversed several prairies, on our way to Vandalia. They have the appearance of a garden of flowers, and the woodlands skirting them add greatly to their beauty. The accommodations on the road were very poor, especially the lodgings. We several times had wild turkeys. They are numerous. Wild honey is abundant. They collect it from the forest trees. At Vandalia I found in the Governor, Edward Coles, an interesting and valuable man. He was a large slaveholder in the Southern States, but he liberated his slaves, and gave them land to settle upon. I had a meeting here, but it was a hard time, like the people that mostly attended it. These settlers are generally hunters and woodsmen, and are very dissipated,—yet, under the axe of the Gospel, which is lifted up against the root of the corrupt tree, some of them were brought into tenderness. The Governor sat near me, with great seriousness. We went afterwards for Edwardsville, where we had a large meeting. From the appearance of the people, I anticipated it would be like that at Vandalia, a hard season: but it was, like the meeting at Vincennes, attended with great solemnity. Many of the people were broken into tears.

We travelled thence towards the Mississippi, over the prairies, and passed several pretty high mounds of earth, which some think are artificial. They have a very curious appearance. We crossed the fine, broad and rapid river, opposite to St. Louis; there I had several large and good meetings. One was for that part of the inhabitants who only speak French. It is a place of much dissipation. Many have become hardened in vice. Among these I had close service; yet it is remarkable how quiet these meetings have been. They are the first held here by a Friend. At the close of the meeting for the French, a young woman came to me, whose heart was so full that she could hardly speak. The Lord's power was over her.

On the 5th of the Eleventh month, we embarked on the steam boat, *Superior*, for New Orleans, and sent back our horses and carriage to Indiana, to wait our return. We have a great mixture on board, French and Americans. Some have come down the river, about 900 miles; they reside near the Rocky Mountains; the cold there is so great that the ice is five feet in thickness, and last winter it was so severe as to freeze the mercury. Buffaloes are numerous; in some of the prairies herds of some hundreds can be seen together. One of our passengers went last winter 700 miles beyond those mountains, by the Lake of the Woods; he travelled in a sleigh drawn by dogs; they put from three to six of these animals to a sleigh, according to the state of the road, or of the weight they carry, and they travel forty or fifty miles a day; on his return to Fort Anthony he sold his equipage for 150 dollars. This river is rapid; the shores on the side of Illinois are flat about here, but on the Missouri side they are high, rocky and very romantic. Lead mines are abundant. We stopped some hours at a town called Herculaneum, where I had a meeting, whilst lead was putting on board our boat; three-fourths of the inhabitants are French people. Then we came to St. Genevieve, where we stopped a night; nine-tenths of the inhabitants there are French. I had a meeting among them also. My speaking their own language tended to open their hearts to receive me, and

my testimony. I felt much for them under their various temptations and privations; some of their young people manifested religious sensibility and seriousness. I am the first Friend they have seen, yet their deportment in meeting might have led us to conclude they had attended many. Proceeding down the river, we struck on a *snag*, but did not receive much damage; the water being low we grounded at three different times. It took us some hours of hard work to bring the boat again into deep water. During the course of this last year three steam-boats have been wrecked in these parts. We found the navigation tedious and dangerous the whole way to the junction of the Ohio river, and had narrow escapes from *sawyers* and *planters*, as they call trees carried down the rivers. This is only 500 miles from St. Louis, but they consider that the difficulty and time it takes, are equal to the whole of the other part of the voyage to New Orleans.

We passed by a large steam-boat that ran aground three weeks since; they have not yet succeeded in getting her afloat.

Eleventh month, 9th. We passed by New Madrid; it was some years since in a flourishing state, but is now nearly deserted. The earthquake that occurred in 1812 spread devastation for many miles distance down the river. It is supposed that an extent of land of one hundred and twenty miles in length and sixty in breadth sunk down about seven feet, so that that part of the country which heretofore was far above water, is now overflowed when there is a rise of the river. Some suppose that what was thought to be an earthquake was caused by the alluvial soil giving way, by the undermining of the river. Two persons now on board tell me, that they were then on the Mississippi going down, and the noise was similar to loud rumbling thunder; the river was for a while in terrible commotion, and the current entirely changed, so that it carried them up stream a considerable distance, and that with rapidity. Since that period the bed of the river is altered; islands have sunk; others are formed; lakes now appear where there was no water before.

12th. We began to flatter ourselves that we had got over the worst part of our navigation, but last night we were in imminent danger several times by striking on snags, and now we are fast on a sand bank, and have only about four feet of water. Very near us is a steam-boat that left St. Louis some weeks before us; she has only one and a half feet of water; when she grounded she had five. Twenty of her passengers have come on board of our boat, which increases our weight and crowds us much. The trial is rendered greater by the unruliness that prevails on board, together with gambling, drinking and profaneness. They continue their revellings till late at night. We are besides much annoyed by a small species of cockroach, which by night come out of their hiding places by thousands.

15th. After hard work they succeeded yesterday in dragging the boat into deeper water, but we had proceeded a few miles only when she grounded again. The men have laborious work.

18th. We succeeded the day before yesterday to get on our way again, but our difficulties and dangers have continued. The snags and sawyers and planters are numerous, and it seems sometimes as if our boat would become a total wreck by them. We see very little ground cultivated near the banks of the river; a few poor log cabins are only to be met with; yet on the chart they have the drawings of large towns, in which fine streets and large public buildings are represented; but when we come to the spot we find that hardly a tree has been cut down. The fine town is only what may be.

20th. We overtook, a few days since, a flat boat loaded with about 40,000 skins of deer, buffaloes, bears, &c.; their cargo was brought from far up the country; they had made fast to our steam-boat, but last night they passed over a snag, that broke in ten pieces of her timber. It is remarkable how we escaped it ourselves. At the same time we passed by a large steam-boat that went aground three months since, and is not expected to be able to get out again till spring, when the waters generally are high.

Natchez, 23rd. We arrived here yesterday, after a long, dangerous and trying passage, rendered the more so by the dissipation of our company; I was nevertheless favoured to have many seasons of quiet retirement, amidst the noise and confusion that surrounded us. Last First-day, in a particular manner, will be held in grateful remembrance; the voice of the Lord uttered in the secret of the heart was mightier than the noise of many waters, yea, than the tumultuous songs and revellings of the drunkard.

Hearing of several persons, both in this place and on the other side of the river, who have or have had a right of membership in our Society, we went to seek for them. They are much to be pitied, having involved themselves and their children in various difficulties by settling in a slave country; they have also become slave-holders themselves; they know it is wrong, but have not strength to break away from the chains they have made strong for themselves. We had meetings with them and their slaves. I think that the yoke of bondage, under which they have placed themselves, is heavier than that of their slaves. I felt much for some of them; but I have very little hopes of them, for the love of money greatly increases their bondage. My mind was brought under sore distress on beholding the immorality of many of the people in this town, especially in the lower part of it; cock-fighting and drunkenness are very prevalent; but the love of Christ, the dear Redeemer, who has not come to call the righteous but sinners to repentance, constrained me to endeavour to have a meeting among them, and to proclaim the offer of salvation through faith in Christ. Many strangers are at present in this place, it being Court-time, and also the season when planters come in from a considerable distance with their cotton to ship to New Orleans.

As soon as my intention to have a meeting in the upper part of the town became known, the principal inhabitants, of their own accord, took care to have notice of it extensively diffused, and had printed notices widely circulated. It appeared by the wording of the notices, as if they had been

well acquainted with the practices of Friends, though a meeting of our Society was never held here before. Their most spacious meeting-house was selected for the occasion. It was much thronged, but remarkably quiet, and, beyond my expectation, it proved to be a solemn, good meeting. The power of Truth was felt. The doctrine I proclaimed was indeed very new to many, who have seldom, if ever before, been at a meeting for Divine worship, or heard the terms of the Gospel and salvation by Christ held forth to them. The hearts of many were tendered, and several came to me after meeting in a loving and affectionate manner. Among those who called at my lodgings was a Colonel, a rich planter, who resides about sixty miles distant in the country. He told me that for many years he had been a man of pleasure, seeking only the gratification of sense and animal enjoyments, living out of the fear of God, not even thinking that he had a soul to lose or to save. About three years since, the Lord, in his love and mercy, brought him to feel his sinful condition, and the depth of misery into which he must be plunged for eternity, should he continue in such a course of life, and die in his sins. By the operation of the Divine Spirit, who convinceth man of sin, of righteousness and of judgment, his mind was directed to Christ, the Saviour of sinners. He was induced to peruse the Holy Scriptures, and, by degrees, the Lord opened his heart, which became expanded in love to God and man. He now felt that, if God, through Christ, had in his mercy so loved him, he ought also to love his fellow men. He looked upon his slaves and felt that the love of God is towards them, that Christ has died for them, and would have them to be of the number of his saved ones; that therefore he ought to love them, and seek their good, temporal and spiritual. Now, he said, he longed for their salvation as for his own. He felt for them as his brethren: whereas, before, he had only considered them as slaves or chattels. He had about four hundred on his plantation. At first he thought he would invite them to meet, that he might read the Scriptures to them, and try to persuade them to love the Lord, and earnestly to seek for the salvation of their

souls. "But," said he, "how should they believe that I was really concerned for their souls, unless I gave them proof that I was equally engaged to promote their outward well-being?" Accordingly he collected them together, told them what the Lord had done for him, and what he believed He would do also for them, and that he would endeavour to promote their good as far as he could. "To convince you of my sincerity," he added, "from this day the lash of the whip shall no more be lifted upon you, by any direction of mine; your food and clothing shall be increased, and I will promote your general comfort. I have confidence in you that you will try to conduct yourselves well, and do your best on the plantation, and be industrious; but, rest when you are tired, and when sick I do not wish you to work; on the contrary, I desire that good care be taken of you." His slaves were like men amazed at the hearing of such language; but much more so when, from that day, they saw all these promises fulfilled. They collect daily at his house, when he or some one else reads the Scriptures to them, and prays with them. He also offers to them, at times, such words of instruction, comfort or encouragement, as the Lord puts into his heart. The slaves, on their part, appear disposed to do their best; for they are as ready to evince their love towards him, as he has been to manifest his towards them. Of their own accord they have so worked, and the Divine blessing has so attended their labors that, although his expenses in providing for them have been great, yet his yearly income has nearly doubled. A few months since he received a deputation from the planters who reside for miles around him; they came with loud complaints against him, saying, "By your conduct you not only expose us all to be ruined, but to have our lives also destroyed, for you put our slaves in such a state of discontent and ferment, that they are ready to rise upon us." "What have I done," replied the Colonel, "that I should be the means of bringing such an evil upon you?" "You give so much liberty," said they, "to your slaves; you treat them so well; you allow them also to meet together, under pretences of Divine worship, and opportunities are

thereby given them to plot together to destroy us." He answered, "If this is all I have done, I can but advise you as your greatest security, and for your interest, to treat your slaves as I now do mine. By the steps I have taken, I am so far from being in the way of ruin, that my income has nearly doubled, and my life has never been more secure. I, like you, some years past, never went out without being well armed; I also, as you, kept during the night my sword, pistols and gun close by my bed side; the barking of a dog, or the rustling of the wind among the trees alarmed me as it does you; but now I take no such precautions, for I have no fear. I feel myself so secure among my people that I know every one of them would expose his own life to preserve mine. Therefore, I can only strongly advise you to follow my example." What will be the result of this appeal the Colonel could not say, though he had but little hope they would take his advice. He much deplores that the laws of the land do not allow him to give liberty to his slaves; but he treats them as free men. He is aware of what will probably be their condition after his death, but he hopes he may succeed to have them sent into free States. He is at present in a very tender state of mind, and is a striking example of the force of Truth and the efficacy of the grace and love of Christ. This man seems to be clothed with a meek and gentle spirit, and is in the simplicity of a child.

The next day we went some miles distance to Washington, a handsome town. Two Baptist ministers, who were at the meeting in the evening, went with us. They were anxious the meeting at Washington should be held in their meeting-house, but that of the Methodists was thought more eligible. There are some tender spirits in that place; the Gospel stream flowed freely among them, for their hearts were open to receive it; some were bathed in tears. On our return to Natchez we found a steamboat at the wharf that had just stopped on her way to New Orleans; we went immediately on board of her, and she being a powerful boat we arrived there before the *Superior*, in the evening of the 28th.

A few hundred miles before reaching New Orleans, we saw the banks of the Mississippi in a high state of cultivation; there are large plantations on which are handsome mansions, and on a great part of the land the sugar-cane and cotton are extensively cultivated. There seems to be a succession of villages, but it is, for the most part, the out-buildings of the plantations and the negro habitations that give that appearance. They have from three to six hundred slaves on each of these plantations, and, from the information given me, they are treated with great rigour, and even cruelty in many instances, especially when the owners do not reside amongst them. A system is followed here by many of the overseers similar to that I observed in Demerara; many of these are mercenary men; the slaves are not their own; they have not the same care for them that many of the masters have; they use every means they can to make money; by over-working the slaves they succeed in obtaining a large quantity of produce; but this surplus they keep for themselves and not for their employers; again, they deprive the poor slaves of part of the ration of food or clothing allowed by the master, though they charge him with the full amount; again, some of them purchase damaged corn at a low price for the food of the slaves, and charge it to their employers at the full price of good corn; thereby sickness and death occur among the slaves. I have known planters who have been ruined, whilst the overseers were made rich; but the greatest weight of suffering falls on the poor slaves, of whose idleness the masters have continual complaints, whereas, the whole blame properly attaches to the unfaithfulness and the depravity of the overseers.

New Orleans, Twelfth month, 5th. We met here seriously disposed persons; some are from New England and other parts of the Northern and Eastern States, others are inhabitants of this city. Here also are several members of our Society from England and Ireland, who have come on business; I knew several of these when I travelled in those countries; they are in various ways helpful to us. Becoming acquainted with some pious

characters, among the several religious denominations here, has brought me to feel for those who have some religious tenderness. They are exposed to many temptations in a place like this, where vices of various kinds abound, and they are in danger of losing the little good they have been favoured with of the Lord. I apprehended it was my religious duty to endeavour to have meetings among them, if possible, to strengthen that which remains with some and to encourage others whom I have found in the situation of the wandering prodigal. Way has also been made beyond my expectation to have several meetings with the inhabitants. Some were held in the Episcopalian, the Presbyterian, and Methodist meeting-houses. That of the Presbyterians is the largest and most convenient; therefore I had several meetings in it. One of these was held particularly for that portion of the French inhabitants who do not understand English. I had meetings also among the free people of colour. These are a numerous class, many of them are of much respectability, and some of them of genuine piety; but they are kept under great oppression by the laws of the land, called the Black Code. These laws are such, that I could not hold meetings with these free people in the evening without exposing them to severe sufferings, should they be found in the streets when returning to their homes, after eight o'clock. I wished to have meetings also with the slaves, but found it impracticable.

I was several times with the mayor, a Frenchman, who treated me with courtesy. Once, when I called on him at his office, he was surrounded by the members of the Council, and some others of the principal men of the city, most of them being French people. It was a novelty for them to see a Quaker, a French one especially. It drew their particular attention. They made various inquiries into our Christian principles and religious testimonies, which I felt very free to answer, and especially that relating to the keeping of our fellow men in a state of bondage; and I stated how great is the injustice of their penal, or Black Code, as they term it. The unlawfulness and cruelties of war, connected with this, were also

brought under consideration; when one in the company, an aged Frenchman, said, "these our practices and our laws are very unjust, for men have no right to make laws that are in opposition to the law of God." I told them that, according to this sound position, wars, slavery, and all kinds of oppression, were unjust, being contrary to the law of God, which is a law of love and mercy, not of cruelty like theirs. I stated to them that it was love that prompted me to have meetings with their slaves, to endeavour to bring them to the knowledge of our Lord and Saviour Jesus Christ, who could deliver them from the bondage of sin, raise them out of the state of degradation into which they were reduced, and render them meet to be heirs of his kingdom of blessedness and glory. But their law says that if a slave goes to any such meeting, he is liable to be imprisoned, and to receive twenty-five lashes; and they were the men that put such wicked laws in force. They said the laws were such, and by their office, they were obliged to have them executed, though they did not approve them, and they read them to me; they further said, that, as I had meetings in the places of worship of other religious denominations, they requested that I would have some also in their large church (a Roman Catholic one); that perhaps the truths of the Gospel that I should preach, might lead to an alteration in their laws. I acknowledged their kind invitation, but I did not feel that service laid upon me.

I visited an asylum for sixty orphan girls. The managers of this valuable institution were present. The widow Hunter is the chief of these. She was born a member of our religious Society, and came here in early life. But the religious impressions made upon her in her youth have not left her. She encourages sentiments of benevolence in many around her. Perhaps it is owing to a few of these, that the destruction of this place is not permitted. My soul is greatly oppressed at what I see and hear. The first day of the week is not regarded by the greater part of the inhabitants, and business during most of that day is carried on as actively as on any other day. Their gambling houses, and places of

diversion, are numerous. Drunkenness and vice abound. My services in some of the meetings were very close and trying. I feel very tenderly for those who are afflicted on these accounts. I visited some of them in their families, to endeavour to strengthen and encourage them to keep themselves, and those under their care, from the spots of the world. I had also a meeting among that class of men. It was composed of persons of the several religious denominations who fear and love the Lord and hate evil. It was a season of Divine favour, and ministered such relief to my mind, that, after it, the way seemed clear for me to leave this city. When our conclusion became known, many of these dear people came to see us, and used strong arguments to induce us to tarry a few months, or weeks only, longer among them, saying that their several meeting-houses, their hearts and habitations; were freely open to us. But it appeared most safe closely to follow my blessed Lord's guidance, to come at his bidding, and to depart at the same. I have endeavoured to lead this people to the Lord and to his Spirit, and there it is safe to leave them. May they keep very near him, and be obedient to his sovereign will in all things!

On the steam boat *Indiana*. Twelfth month, 8th. Last evening we had another meeting, chiefly composed of those persons who are piously inclined, or who have been brought under religious convictions since we came among them. It was a solemn and contriting season to many. May the Lord bless the work of his own hands! I left New Orleans with an aching heart, because of the depravity of the greater part of the inhabitants; but with near Gospel love and strong solicitude for the little remnant of those who have felt the love of Christ kindled in their hearts. It is now winter, and yet the weather here is as with us in the spring. The roses and other flowers in their gardens, are in full bloom. Their orange and lemon trees are full of fruit and blossom. They have green peas and other vegetables. O! that the light of Truth might so shine upon them, as to induce them to open their hearts to the descendings of the heavenly dew, and enable them to bring forth fruits of righteousness to the Lord's glory!

13th. This steam-boat has a powerful engine, so that we make rapid progress up the river, which is now much higher than when we came down. She is a large vessel, but we have many passengers on board. Yesterday, being First-day, I had a meeting with them. About one hundred and thirty were collected. A few appear serious, but the greater part are very rough and dissipated men. Those who attended the meeting behaved with propriety. In the afternoon, I found more of them than I expected disposed to read the Bibles, Testaments, and religious tracts I distributed among them, both in the French and English languages.

15th. We passed near the steam-boat *Mandane*, which, three days since, struck upon a snag, and is wrecked. She was run into shoal-water, in time to enable the passengers to escape a watery grave. Many of them have come on board our vessel, so that, with others whom we take in daily on the way, our company is becoming very large, and with this addition, licentiousness, drunkenness, and gambling are increased also. We have professed gamblers among us. Many of this class keep going up and down this river, in pursuit of such a nefarious practice. They now continue at the gaming table both day and night.

24th. My situation has become more and more trying; my dear companion, Benjamin W. Ladd, is ill with the dysentery; it has greatly reduced him, and under such a trying complaint he is, night and day, exposed to the noise and profanity of those around us; they sit at the gambling-table close by, and right before the berth in which he lies. Could I procure a small, retired corner for my dear friend it would be a great accommodation; but it is not to be had.

We had last night a very narrow escape; one of our large iron shafts broke suddenly. It gave such a jar to the vessel that it was thought she had broken to pieces; but what is very unusual they had on board another shaft similar to it, so that in a few hours we were prepared to proceed again on our way.

26th. We were crowded here before, but now we are packed close together. A very powerful boat, the *Phœnix*,

that left New Orleans three days after us, has overtaken us; but her machinery is now completely broken, and it will be months before she is repaired; many of her passengers have come upon our boat; they bring with them an increase of dissipation. It has risen to such a degree that the captain, his pilots and engineer, when not on actual duty, sit at the gaming table instead of taking their required rest, and thus are very unfit to have the charge of the vessel when their turn comes to be on service. We have several times run upon snags, or sawyers, and received some injury. It is very frequently owing to such conduct that so many vessels are lost on these waters.

My dear companion is better, which is a great relief to my anxious mind; surely it is the Lord's doing, and of his mercy that he should recover under such circumstances as we are in; in want of every kind of accommodation, and amidst continual noise. Most of our cabin-passengers are very unfeeling; there are however a few exceptions. The deck-passengers are also very much crowded; there are several hundreds of them, and many are sick; one died last night, and when we stopped this morning to take in wood, the corpse was buried on shore; but even this solemn occasion did not interrupt those who were sitting at the gambling-table. There is some tenderness of spirit among some of the deck-passengers; I hold meetings regularly among them, and visit their sick, which they take gratefully.

30th. We are very near Louisville, where we expect to leave this abode of dissipation; it is like a Sodom. The nearer we draw to the end of this voyage the more intent they are on their gambling and their riotous dissipation. A few of the cabin-passengers, however, join us in the meetings I hold on the upper deck, among whom impressions of a religious nature appear to have been made.

First month, 5th, 1825. We arrived at Louisville on the 30th of last month. In the evening I had a large meeting among the people of that place; we then went to Albany, where another very satisfactory meeting was held to-day, for which favour, and the preservation granted of the Lord

during our perilous and suffering passage from New Orleans, our souls have very reverently offered praises and thanksgivings to our gracious Helper. I do not know when I have, during the same number of weeks, endured so many sufferings and privations, and been amidst so many perils; but the Lord to this day has helped us; blessed be his adorable name!

Blue River, Indiana, 8th. We came here on horseback, which was very fatiguing to dear Benjamin W. Ladd; here, at our dear friend, Nathan Trueblood's, he has every attention bestowed upon him. Our horses and carriage are here, awaiting our return from New Orleans; also my kind friend, John Street, from Salem, Ohio, who, at the Yearly Meeting, had agreed to meet me at this place, to proceed with me to the Southern States; he arrived here the day before we did, so that we have not waited long for one another. I had here a precious meeting with Friends. It was truly cordial to be with them after being so long among those not of our Society. Truly do I love this people, notwithstanding the causes for sore exercises that exist among them. Here, I had the Ministers and Elders, and Overseers called together, and endeavoured faithfully to labour with them, and to strengthen the hands of those who deeply lament the inroads which the adversary is making among them.

My dear friend, B. W. Ladd, has improved in his health; he now proposes to return home. It was his prospect to do so when he first joined me, and, accordingly, John Street has come to take his place.

I met here letters from my beloved wife. Among other accounts given me is that of the decease of my companion in Carolina, Samuel Hutchinson, with whom I parted at Lynchburg. He reached his home pretty comfortably; but a few weeks after his complaint increased upon him, and he died. It was with reluctance that he left me. I am thankful that he reached his home before his decease.

CHAPTER XLVII.

Religious Visit to Kentucky.—Tennessee.—South and North Carolina, &c.

Accompanied, now, by his friend John Street, Stephen Grellet left the Blue River settlement of Friends in Indiana, and crossed the Ohio River into Kentucky.

In this State I meet with great openness among the people. They come readily to the meetings that I appoint, and hear with all attention the testimony to the Truth I have to proclaim among them. They freely also let their slaves come to meeting. We had large gatherings at Elizabethtown, Munfordsville, Bowling-Green, &c., and so on to Russelville; on the way to which we stopped at a large settlement of the Shakers. We found among them greater openness than I have met with in some others of their establishments, but yet there is much to cover the mind with sadness. The meeting at Russelville was attended with solemnity. There was brokenness of heart among the people generally.

We then entered into West-Tennessee, and went, under a good deal of discouragement, some miles out of our direct road, to a small town called Springfield; but I have found it again to be the safest way to follow the Lord's guidance; he leads in the right way, though it be contrary to our own. Here I found a people well worth visiting. Their hearts were prepared to receive me. The Lord's presence was with us in a meeting in that place, in an eminent manner. I was reminded on the occasion of the testimony of the Evangelist, that the Lord sent his disciples to those places whither he himself would come.

First month, 14th, 1825. We came to Nashville, where this evening we had a relieving meeting. My mind, in many places, is deeply tried on account of the poor slaves. The visits I pay to slaveholders give me opportunities to plead in private, as well as in public, the cause of that suffering portion of my fellow beings. How can I but do so, if I proclaim with faithfulness the truth as it is in Jesus! It is a doctrine that many slaveholders are not accustomed to hear, but the Lord, by his Spirit, raises a witness in their hearts to the truth of it, and they appear also sensible that it is in the love of God, and in love to their own souls, that I act towards them. We can scarcely prevail upon the innkeepers to receive any compensation for their entertainment of ourselves and our horses; but we tell them it is their just due, and that as in the free love of Christ we come to visit them, our greatest reward would be to see them turn to the Lord with full purpose of heart.

We proceeded afterwards towards the settlements of the Cherokee Indians, having several meetings on our way. One of these was at Murfreesborough, their present seat of Government. It was largely attended. Probably, curiosity only, brought in many of the people; but the Lord condescended to render it a time of the visitation of his love and mercy. It was powerfully extended to them, and some appeared to be made sensible of it.

Thence we came to the foot of one of the Cumberland Mountains to a place called Stone Fort; on the other side of the mountain we got to a deep stream, but neither broad nor rapid: the melting of the snow had carried away the bridge; we could devise no other way to cross it than each to ride one of the horses, and to enter the stream slowly so as to allow the carriage to float on the water, that our horses by swimming might drag it after them; we succeeded beyond our anticipations. We reached, that afternoon, a small town, where my dear companion was taken ill with a high fever; the people were kind, and suitable attention was rendered by a physician. I had there a good meeting.

Two days after J. S. felt so well that we set off on our

journey, crossed the Tennessee River and came on the Indian lands. The first of the settlements was that of John Ross, the father; he treated us with kind hospitality; we had a meeting among the Indians; many of them have made great progress in civilization, and have good farms well stocked; their homes are comfortably furnished. Several of their young people, the females particularly, have received a good education among the Moravians.

22nd. We came to the widow Wolf's, a motherly, pious woman; she wore the Indian dress, and her daughter had been educated among the Moravians. I had a large meeting in their house that evening; the Indians came to it from some distance. Here we were told that about five years since, George Guest, one of their tribe, now about fifty years of age, was heard to query of some other Indians, why they might not have writings in their own tongue, as the white people have in theirs? and thus be able to communicate with one another, and keep records of what transpires among them, as the white people do? They told him it could not be effected; but he said he thought it might. He devised eighty-six letters or characters, each of which is the beginning of a word in their tongue, and is itself a monosyllable. He was about two years at work, but he succeeded so well that he instructed several Indians to read and write their language; some of these went to Arkansas, where a considerable portion of their tribe reside; they introduced the knowledge of these characters so completely, that now they correspond with each other. They are preparing a printing press to print their laws, and even to have a newspaper in their own tongue.

23rd. We went to the Moravian settlement or Mission-House. Smith and his wife, the heads of it, received us with Christian kindness. He readily made way for my having a meeting with the Indians; it being First-day they had come in from some distance. It was an interesting time; many of them appear to have come to the knowledge of the Lord Jesus Christ as the Saviour, and were very tender during

the meeting. The children that board in the Mission-House give proofs of the religious care and instruction extended to them. I had another meeting in the afternoon, which was equally satisfactory; most of the Indians present understood English, those who did not were as serious as the others, and appeared to feel what I imparted to them by an interpreter. We went that night to a wealthy Indian's, Van, by name; he has a large double house, well furnished; there also I had a satisfactory opportunity.

24th. We came to another Indian's, John Saundore, who has a large settlement about him. He took particular interest in spreading notice, and preparing a place for a meeting. The Lord's baptizing power was felt among us. They are a very interesting people. Great sobriety generally prevails among them. They are strict in preventing the introduction of spirituous liquors. Their law imposes a fine of fifty dollars, on every attempt to bring them in, and it is also ordered that vessels in which they are found, shall, with their contents, be destroyed.

25th. We crossed another water by swimming our horses, the wagon floating behind; but, being rapid and broad, we were in some danger, as the current drove the carriage down with it. We travelled about one hundred and fifty miles on the land of these Indians. They treated us uniformly with civility. We have generally found good accommodation among them, and, in many instances, they have manifested religious sensibility. Many of them have their land under good cultivation, and have from twenty to fifty head of cattle; also from fifty to two hundred hogs, which, when fat, they sell in the Southern States. They are at present under great apprehension that they may soon be driven away from their already diminished possessions. The bordering States, principally Georgia, begin to encroach and harass them considerably. John Saundore told me, "when the white people landed on our shores towards the sea, they had nothing to eat; we gave them of our provisions; they had no cabin, we gave them land to erect some, and to cultivate corn; we made them sit down on our logs, by us; continuing to in-

crease we gave them more and more room, till now they have crowded us to the further end of our log, and they press upon us so hard, that they will soon have the whole of it, for themselves; and where can we go to spread our blankets?"

On our way to Georgia, we swam, or floated, over several more watercourses. Monroe is the first town in that State we came to, after crossing the Chattahoochee river. We had meetings in several towns on the way to Milledgeville, which is the seat of Government at present. The meetings at Monroe, Madison, and Eatonton, were well attended. The people were respectful, and behaved with seriousness. It was remarkable that, though in private in some of their families, and in meetings, I proclaimed against the great sin of holding our fellow-men in slavery, a practice contrary to the imperative commandment of God, to love our neighbour as ourselves, and to do to others as we would they should do to us, yet none appeared to take offence at my plain speaking. I am the first Friend they have seen in these parts; yet some of them know our conscientious testimony against slavery, and that the members of our Society, who formerly held slaves, have liberated them. The hearts of the innkeepers also, in these parts, are so open towards us, that we have difficulty in prevailing upon them to receive the compensation due to them for the entertainment they give us; but I cannot be satisfied to accept of their kindness, and I also endeavour to compensate the poor slaves for the services they render us, as we pass on among them. We met at Madison a very interesting family. The children, as well as their parents, were brought under great religious sensibility. Tears flowed in abundance whilst I was addressing them. They could hardly part from us. The meeting at Milledgeville, though held in a spacious house and very crowded, could not accommodate all the people, many stood at the doors and windows. The Bishop of the Methodists, for this State, came to see me after meeting. He told me that they have under close consideration to pass a law to oblige their members to set their slaves free, and he believes that the greatest part of their Society is ripe for taking that step, which he

considers one of vital importance to other Christian professors, many of whom acknowledge that slavery cannot be reconciled with sound Christianity.

We went thence to Sparta and Augusta, having meetings in the towns on the way. That at Sparta was a solemn one. John Lucas, a pious man, would not allow us to remain at an inn. He, like Cornelius, would have his household collected together; his slaves came very generally; some of these were much affected, and evince that the name of Jesus is precious to them. I find indeed that several of them are in close religious fellowship with their masters; they were introduced to me as brothers and sisters in Christ. At meetings I have had of late there were many of that description; in some places they occupy the galleries, in others the floor of the meeting-houses.

Augusta, Second month, 2nd. Here I find in Doctor Watkin's family some piety; he accompanied me to several serious persons; among others, the mother of the late Caroline E. Smelt, respecting whom an interesting memoir has been published; she made a triumphant end. The Doctor's wife and several young women, her intimate friends, have not lost the religious impressions made upon them, nor the earnest and pious words of Christian counsel that Caroline addressed to them. I had solemn opportunities in some of their families, and with them collectively; also a large public meeting. Among the interesting characters I met with here, is a young man, whose father is wealthy and lives in great style; but this youth is brought under the yoke of Christ; he cannot mingle in the dissipation of the family, and spends much of his time in religious retirement; he bears the marks of having been with Jesus. I feel very tenderly for some of the Lord's children in this place; may he water them and keep them!

At Waynesborough we had much satisfaction; many are prepared to liberate their slaves when the laws will allow, which they hope will be soon; and as their love and goodwill expands towards their fellowmen, so also it does towards the dear Redeemer. They give me full opportunity at their

houses with the slaves, and allow them also to come to the meeting-house.

At Jacksonboro', where we had come under the expectation of having a meeting, and proposed to have one appointed, my way totally closed. It is a dissipated place, where the fear of the Lord is not. Under distress for them, even to weeping, we passed on towards Savannah, having meetings on the way; these were mostly very trying. There we found that the poor slaves are under much oppression, and the minds of their masters greatly darkened. As they love not their fellowmen whom they see, neither do they love God, whom they do not see. Some parts of that country much resemble the state of the people that inhabit it; the land is swampy and unhealthy; they have many reptiles, musquitoes, alligators, &c.

I find at Savannah a young clergyman, among the Presbyterians, a pious person. I had a letter for him from the widow Smelt, at Augusta. His name is Steele. He was educated for a lawyer; but being visited with powerful convictions of the Holy Spirit he has left the practice of the law for the service of the Gospel; he is in a humble, tender state of mind; he appears much more disposed to preach Christ and bring all near to him, than to make proselytes to the Presbyterians; "To Christianity," says he, "neither more nor less, we should all come." His father is of the first rank in this place. The public meeting we had here has been more satisfactory than I feared it would be; I went to it under great depression. The jealousy of some of the inhabitants was excited against my companion, because he is from the State of Ohio; many are in a state of ferment, and lately treated roughly some persons from the Eastern States, who had handed out some pamphlets against slavery. The meeting however was largely attended, and very quiet. All human and slavish fears were taken away, under a grateful and humbling sense of the Lord's presence and power, so that I flinched not from proclaiming the plain and simple truth. None spoke an unkind word to me, through the circumstance of an alarm of fire in the evening brought some

of the inhabitants under anxiety; they dread such occurrences, much fearing lest it should be a signal for the rising of the slaves; on such occasions they repair to their arms. O how many evils slavery entails, both upon the slaves and the owners! Some of the latter are very sensible of it, and deeply lament the bondage under which they themselves are brought. They speak very freely on the subject with me. Several of the pious in this place kept near us to the last; and as we are not likely to find any inns on the road we are going to travel, they kindly gave us letters to some of their friends who reside on our way.

We left Savannah on the 6th of the month, crossed the river, which brought us into South Carolina, and came to the plantation of W. T. Norton, to whom we had a letter of introduction; he was not at home when we arrived, but his wife gave us a kind reception; she had several female visitors; one of these appears to devote much of her time and substance to acts of benevolence; she has no children of her own, but has several orphans under her charge. Five of these were bequeathed to her when they were only a few months old, and one was only a few weeks. Now she has a pressing request to take several more under her pious and maternal care. I had a very interesting time with these females.

Late in the evening the master of the house came in, with about twelve of the neighbouring planters, all armed. I did not understand what I saw, nor what I felt. We all sat down to supper; the master of the house was civil, but my distress was not lessened. After rising from the table, he took me aside and told me how greatly he was himself tried; for the white population of the neighbourhood were under arms, and would that night encircle a swamp where they believed about thirty runaway slaves had concealed themselves, and they were determined to have them dead or alive; he could not excuse himself, he said, from going with his neighbours; but he had resolved, that should he see any of the negroes he would try to help them to escape; or if seen by others, so that he could not avoid firing his gun, he

would take care not to point it at any of the slaves; though he himself very narrowly escaped being killed by one of these a few weeks since. He was on the outskirts of his plantation; a negro, probably thinking that he intended to catch him, fired at him and slightly wounded his breast. "But," said he, "I pitied him; for he had a bad master, who had driven him to acts of desperation, and it is the case with many others." His own slaves behaved well, and he was endeavouring to treat them well; "Slavery," he added, "is a dreadful scourge to the land." I had a painful night, and dreaded to hear the result of the expedition. But I was much relieved from my anxiety, when, on his return in the morning, W. T. Norton told me they had not found a single negro; they had probably heard of their masters' intention, and retired to some other hiding-place; he was himself very glad it had been so.

We left this hospitable family, and came towards evening to the plantation of S. Smith, who at once gave us a most cordial reception. "Come in, come into my house," said he, "some formerly entertained angels unawares, and perhaps you also bring with you one of the Lord's blessings." He lost his wife eighteen months since. She was a pious woman. He greatly feels his bereavement. He has two grown up daughters. They would incline, he said, to follow the example of their youthful neighbours in their dress and manner of life; but, as he believes this is not consistent with the simplicity that the Christian religion requires, he cannot consent, and they, as dutiful daughters, submit cheerfully to their father's wishes. They belong to the Baptists, but are not sectarians. Many of his slaves have joined the Baptists also. They meet together regularly, morning and evening, to have family worship. At our request he very readily collected all those on his plantation, with whom I had a meeting. He is one who would rejoice did the laws of the land allow of their emancipating their slaves.

The following day we came to Beaufort, a nice village. Joseph and Mary Anna Smith received us with open hearts.

She is a sister of the widow Grimke of Charleston. They belong to the Episcopalians, but it may rather be said that they are members of the Catholic and Apostolic Church. They are well acquainted with the sensible influences of the Spirit of Truth, and it is their daily engagement to sit in silence together, to wait upon the Lord. They know that the Christian communion is not any outward form or shadow, but in Christ, who is himself the bread of life. My soul has been refreshed and comforted by being with them. The Baptists in this place are the most numerous, and their meeting-house is the largest. The members of other religious denominations with all readiness attended a meeting appointed there at my request. We had a serious company. The word preached seemed to have an entrance into their hearts. I had not for a length of time felt my soul so much at liberty, as I did there. Surely the Lord has a people here that are precious in his sight.

The next morning, after a solemn opportunity with Joseph Smith and family, we came through a low swampy country, where a great quantity of rice is cultivated. We were pleased to see the slaves well clad, and looking so well. But this is not the case everywhere. The masters of some told us how greatly they reprobate the treatment of many slaveholders. These bad masters are, they say, held in contempt by them. So far it is a good step, but may they entirely wash their hands in innocency from the gain of oppression! When I plead the cause of the slaves with some of these, who are themselves kind masters, and direct their consideration to what may become the condition of the slaves after their death, when the estates may be divided, and parents and children, husbands and wives, be sold and far separated, and perhaps fall into the hands of evil masters, they appear to feel deeply, and deplore the curse that is entailed upon them.

Now we came to Charleston, where are a few members of our Society, and some professors. I had several meetings with them, and others also, more public. One of these was in the meeting-house of the Methodists. It was a good one.

Here we again met with their Bishop, whom we saw at Augusta. He is still in hopes that the time is near, when the foul stain of slavery will be removed from their church. I found also much openness among the other religious denominations, the Episcopalians especially, and I had some religious service in families, as well as in public. It is cause for deep and heart-felt gratitude, that there are those whose hearts are prepared to receive, or at least to hear, the testimony of Truth: but there is also great darkness in this city, as is the case in all places where slavery prevails. Vice and immorality abound among the mass of the people. I met at the widow Grimke's with a number of piously disposed persons, with whom we had a solemn season in the Lord's presence. The last meeting I had with those who profess with us was a time of close labour. If we act as faithful servants of the Lord, we must speak the truth in love, but with faithfulness.

We left Charleston the 14th, and had a tedious ride to Georgetown. Though very tired, way opening to have a meeting the evening of our arrival, I dared not put it by. My flesh and my heart were ready to fail in the prospect, but my blessed Master has sent me to preach his Gospel to the people; my peace and my life are to stand obedient in all things to his divine will. The meeting was held in their largest place of worship, and fully attended. It was another memorable season. A fresh evidence that the Lord has in these Southern States, a seed under his Divine notice. The visitation of his love, and the power of his Truth, reached to the tendering of many of their minds. It is to the operation of this, if they on their part keep faithful to it, that I look for their emancipation from the bondage of sin and corruption, and to their being constrained also, by the love and power of God, to proclaim liberty to their slaves.

Wilmington, North Carolina, 20th. We arrived here early this forenoon. Though worn down, I could not be easy without an attempt to have a meeting in the place. I thought it would be small, the Conference of the Methodists, which was to be held at Fayetteville, having adjourned to

this place, on account of the small-pox appearing there; the meeting, however, was a large one; many of the Methodist preachers attended it. The Lord helped his poor servant for the work required. The qualifications of a minister of Christ were enlarged upon; and also that form of sound words and of doctrines, which is to characterize his ministry —not the enticing words of human wisdom.

My health seems to be impaired by exposure in these low, marshy countries; the water we have to drink is very bad. From Savannah to this place we have crossed nineteen streams, some pretty wide. We have often travelled miles together in swampy ground, where the water came up to the body of the carriage, and was so black that we could not see the bottom of it. Several times it was so deep that the carriage floated, and the horses swam. We could not have turned back had we tried to do so, the way open between the trees being too narrow to allow it. We were also in considerable danger from the alligators, which are numerous. They sometimes seize upon the horses, as they pass such places. But the Lord has upheld us to this day, holy and reverend is his name! We heard that very lately a horse and his rider were destroyed by these animals.

Newbern, Third month 1st. After leaving Wilmington, we met with considerable difficulty. The rain being incessant rendered travelling dangerous and very tedious, for the waters were high and the road very muddy. We have been several times obliged to go miles round, on account of the bridges being carried away. From Swansborough we went forty miles up the river, where we hoped to find a bridge, but this also was washed away. Then, turning another way towards Newport river, we met, accidentally, at Captain Ward's—where we inquired for the road—two nice, civil young men, who offered to take us in a small boat over a wide river, to their aunt Ward's. The tide was low and the boat could not come near the shore, but these kind young men took off their nice clothes, carried us on their shoulders to the boat, and went back for our baggage. We left our horses and car-

riage under the care of their friend the Captain. They then rowed us over the river, which is three miles wide.

We came to Hester, widow of Joseph Burden's. She is a valuable member of our religious Society, as was also her husband. They joined it by convincement some years since. He had many slaves, whom he liberated. His death is considered a public loss, for he was a man of great benevolence. She has seven sons and one daughter. She accompanied us with her boat down the river to Beaufort, where a few families of Friends reside. These we visited, and we had also a meeting with the inhabitants of the place, which they very generally attended. By water, again, we went up to Core Sound Monthly Meeting. Only about twenty families of Friends remain in that part of the country, where formerly they were numerous. In the year 1800, many removed in a body to the State of Ohio. Strong inducements for their leaving, were the unhealthiness of the district, and slavery. The land is low and marshy, much of it has been reclaimed from the sea. The people, generally, have a very sickly appearance. I felt tenderly for the few members of our Society who continue in this corner. Some of them think it is their religious duty to remain, to protect many of the people of colour, who formerly belonged to those Friends who have moved away, and who, unprotected by them, might be reduced again to slavery. I heard very interesting accounts of the conduct of some of these people, and of their sobriety and industry. An aged negro, who resides near the meeting-house to which his master belonged before he removed with his family to the State of Ohio, has several times repaired the house, saying, "My old master or his sons may yet return here, and I wish them to find their place of worship in good order for them to meet in." Near another forsaken meeting-house (there are several thus left by the removal of Friends,) resides an aged black woman, who used to attend meetings there with the family. She continues to come to the house twice a week, regularly, on First and Fourth-days, and sits alone in silence to wait upon and worship that God and Saviour whom she has been instructed

to know and to love. I felt great interest and satisfaction in my visit there. We went back to the widow Burden's, where, with her large family and some serious neighbours, we had a solemn religious meeting, and in Christian affection we separated from one another.

We came that day to Colonel Ward's. He stands high in the world, but the power of truth has brought him low in his own estimation. In a religious opportunity in his family, the great man was much humbled and tendered. Also his wife and her aged mother. He is one of those prepared to use all the influence he has, to promote the passing of laws for the abolition of slavery in this State. Others, with himself, are fully convinced that it is a system totally contrary to what the precepts of the Gospel of Christ inculcate, and that wherever the love of the Saviour prevails, slavery must cease.

At Newbern I had a satisfactory meeting. Since coming to these Southern States I have frequently marvelled, and my soul has been prostrated before the Lord with gratitude, on meeting, almost in every place, those who love and fear Him. These I have found in the various stations of life, and not a few among the poor slaves. I rejoice greatly that the light of Truth has shined in the hearts of some in high rank, as I have found at Newbern also. If they are obedient to it, their influence may, by the Lord's blessing, have a powerful effect upon others.

There is certainly a great alteration for good in these Southern States. When I visited them twenty-five years ago, irreligion prevailed to a very lamentable extent. Cock-fighting, horse-racing, drunkenness and fighting, were common. Very few houses of worship were to be seen; but now piety and some of its fruits are to be met with. Slaveholders can bear to be reasoned with on the great evils of slavery; and they also hear, without marks of displeasure, the testimony of Truth proclaimed against it, in meetings for worship; as I have done in this place before a large assembly. My impression is that the greatest and most important work that the servant of the Lord can be engaged in, is to bring

men to Christ; *there* is the sure remedy for every evil, even for sins of the deepest dye. The love of Christ, coming to have the ascendency in the heart, will become like the little stone that Daniel saw in his vision; it will cover the whole earth; neither slavery, oppression of any kind, nor war, nor any wicked practices will continue to exist. I am for encouraging the right efforts of societies formed for the promotion of the abolition of slavery. May the Lord bless their efforts! But, my most cheering hope to see this effected is in the benign influence of the Spirit and love of the dear Redeemer, our Lord and Saviour Jesus Christ.

Heavy rains coming on again rendered our travelling difficult and dangerous, in that low country. We travelled for hours together in water up to the body of our horses. We succeeded in reaching Contentnea, which meeting, and the others near it, we attended. At Tasborough we had a trying meeting, for vice and immorality prevail there to a lamentable degree. Thence we proceeded towards Halifax, Petersburg, and Richmond, where we arrived the 15th of Third month. We had meetings at those several places. I travelled under great bodily debility and suffering. The dampness of the country, increased by the rains, together with the poor kind of food we have had in many places, have greatly affected me; yet, in meetings I have been strengthened to do the work of the Lord, as required of a poor unprofitable servant.

We arrived at Baltimore from Richmond on the 20th, having three meetings only on the way to it. My dear Master, permitting my bodily weakness to increase, graciously releases me from much further labour in the Gospel. Good and merciful is He. Here John Street is going to leave me, to return home.

Though in feebleness, I was strengthened in three meetings in this city, to labour earnestly and affectionately with Friends. I very sorrowfully behold the advances that the adversary makes upon many of them. O! the spirit of infidelity! It robs the Lord Jesus Christ, if it were possible, of his Divinity; and actually robs those in whose hearts it

prevails, of that salvation which comes by Him alone. I leave many in this place with a mournful spirit.

On his return home S. G. thus closes the account of his visit to the Southern and Western States.

Burlington, 26th of Third month, 1825. I was favoured to return to my beloved wife and daughter, for whom the Lord has very graciously cared, as he has done for me, his poor servant, also. Surely, according to his promise, he is to those that trust in him strength in weakness, riches in poverty, and a very present help in the needful time. He has been so to me in this journey, as in the preceding ones, wherever he has sent me. O Lord! who should not fear thee! who should not glorify thy name! My beloved wife joins me in prostration of soul, in praising and adoring the Lord our Helper and Saviour.

I have travelled in this journey about six thousand miles, and am now favoured, through adorable mercy, with peacefulness of mind, earnestly desiring that the residue of my days may be devoted to the service of my dear Saviour,—not that I have any hope that any of my works can render me acceptable in his Divine sight; for I am but an unprofitable servant. The Lord's works alone can praise him. Of myself I am nothing, neither can I do anything that is good. My hope for the salvation of my soul is solely in the unmerited mercy of God, through Jesus Christ. To him all glory and praise belong, for ever and ever.

CHAPTER XLVIII.

The Separation.

The autobiography of Stephen Grellet is now brought to a point at which it would be matter of joy to be able to pause,—to pass over in silence, or to obliterate much that occurred in the few succeeding years;—not on his own account, but because of the sorrowful events which took place around him in rapid succession, as results of the influence of Elias Hicks and the promulgation of his opinions.

The Christian reader, cordially sympathizing with Stephen Grellet in his views of the person, the attributes and the work of the Saviour, the Lord Jesus Christ, must indeed already have found it a thing of painful interest to follow him in the conflicts and exercises which mark some of the previous chapters of this memoir. And that charity which "thinketh no evil—beareth, believeth, hopeth and endureth all things" would gladly sink in oblivion the calamities of those days; but the faithful biographer is not at liberty, in historical truthfulness, to suppress facts that tend to illustrate the Christian standing and character of the subject of his narrative.

Stephen Grellet had come into the Society on the ground of conviction; after a careful examination he had recognized in the religious principles of the Society of Friends the practical carrying out of the

Christianity of the New Testament. It was at no small sacrifice that he had made them his own; he had "bought the Truth," and he knew what it had cost him. Deeply feeling, as he did, the absolute need of the enlightening influence and power of the Holy Spirit to a right understanding and a saving application of the truths of the Gospel, had he been asked "a reason for the hope that was in him," he could have unhesitatingly adopted the words of George Fox:* "Jesus, who was the foundation of the holy prophets and apostles, *is our Foundation;* and we believe there is no other foundation to be laid but what is laid, even Christ Jesus; who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and, not for ours only, but also for the sins of the whole world: according as John the Baptist testified of him, when he said: 'Behold the Lamb of God, that taketh away the sins of the world.'" With equal readiness he could have said with Robert Barclay:† "We firmly believe it was necessary that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree; *so we believe that the remission of sins which any partake of is only in and by virtue of that most satisfactory sacrifice, and no otherwise.* For it is by the obedience of that One, that the free gift is come upon all, to justification." And most cordially could he have united also with the statement of William Penn‡ in reference to this point: "The first part of

* See his *Epistle to the Governor of Barbadoes.* 1671.

† *Apology, Prop.* v. and vi.

‡ *Primitive Christianity Revived.* Chap. viii, s. 4.

justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ, nothing we can do, *though by the operation of the Holy Spirit*, being able to cancel old debts, or wipe out old scores. It is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past." As fully did he accord with the same writer, in his open avowal that "it is the power of Christ's Spirit in the heart that purifies" the penitent convert—looking in faith to Jesus, *the Lamb of God that taketh away the sins of the world*, and freely forgiven *in virtue of the one most satisfactory, propitiatory sacrifice*,—and strengthens him to "go on unto perfection." Thus, humbly trusting in Christ alone, as the Rock of his salvation, S. G. pressed towards the mark for the prize, studying to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth.

It was in no sectarian, but in a truly Catholic spirit, that he loved the Christian community of which he had become a member, and, with a godly jealousy, he watched over its interests, and sought to promote its spiritual prosperity. With tender susceptibility, quickened by Christian solicitude, he had marked some of the earliest aberrations of Elias Hicks, and had observed with no small concern his wider departures from the Truth as it is in Jesus. He had clearly foreseen the consequences, and had faithfully forewarned his brethren of their approach. The hidden fire now burst out into an open flame; the breath of popular excitement swiftly carried it to nearly all parts of the Society on the American Continent.

Rising out of and above the civil and religious

struggles of the seventeenth century, the Christian Society of Friends had existed nearly two hundred years. It was widely spread over North America, and the number of its members on that continent was large. To a great extent the descendants of the first emigrants from Great Britain and Ireland, they professed to hold the same religious principles as the "early Friends"—George Fox, and the faithful of his day.

George Fox himself was a man of no ordinary character. Though possessed of but little of the "learning of the schools," yet, as a Christian, his spiritual understanding was sound, clear and comprehensive. Christ was its centre, and the Truth, as it flowed from him, its area and circumference. With a mind as humble and child-like in its willingness to be taught, as it was fearless and unflinching in its obedience to what it had already learned, he had comprehended the practical bearing of the great Christian doctrine—*the simple fact*—of the direct influence and perceptible guidance of the Holy Spirit; he saw and appreciated not only its entire accordance with the Holy Scriptures, but its importance also as an essential part of Gospel truth. The Old and New Testament were the canon of his religious belief. In doctrine—he fully recognized the conclusiveness of their Divine authority; in practice—he felt it to be his bounden duty, under the guidance of the Holy Spirit, at all hazards, faithfully to carry out in life and conversation all that was required by their teaching; and he was ever willing that both his principles and his conduct should be brought to the test of their decision. Mere human systems were nothing to him in point of authority; ecclesiastical establishments with their Popes and

Cardinals, "Right Reverend Lord Bishops," and the lower grades of the priesthood, were, in his view, unscriptural institutions, inconsistent with the spirituality and freedom of the Gospel dispensation. In willing subjection to the enlightening operations of the Holy Spirit he had prayerfully and diligently "searched the Scriptures," and in humble faith he had come to Him of whom "they testify." In Him he had beheld his Saviour and his God, and he could "call no man master on the earth." Taking a firm footing upon the only true foundation—Christ Jesus himself—he stood forward as a *practical* reformer, with a mind of no common grasp; with one great stride he stepped over centuries, and reached a point of Christian development, and originated and sustained a Christian polity, than which nothing could well be more scriptural, or more in accordance with the words and spirit of the Saviour's teaching.

Calmly looking back on the characteristics of early Quakerism, as it regards the *comprehensiveness* of its Christian principles, the *completeness* of its standard of Christian practice, and the *spirit* of its Christian discipline, and viewing them in connection with the universal church of professing Christendom, it appears to be a simple historical fact, that wherever, in any direction, there has been real progress—any onward movement—it has been towards the position occupied by the early Friends—George Fox and his associates. It is not needful to particularize; the thoughtful and intelligent reader will be able, at a glance, to fix his eye upon various points of Christian principle and practice, which illustrate what has been said.

In taking this estimate of the early Friends and

their sphere of usefulness, it would not be serving the cause of truth to attribute to them a freedom from human infirmity to which they themselves laid no claim;* and in justly appreciating their worth, it is well to bear in mind that they were fallible men of like passions as we are, liable to be biassed in judgment and influenced in their actions by the difficult times in which they lived. They did not seek but rather avoided the use of terms of scholastic theology; yet as Christian men, under a strong sense of their accountability to God, they did not hesitate plainly and honestly to declare their religious belief. They did not leave the world in doubt as to their Christian stand-point; and a careful and candid perusal of their writings and biographies will afford incontrovertible evidence that they were thoroughly sound in the fundamental doctrines of the Gospel. They had no *new Gospel* to proclaim. In common with other orthodox professors of the Christian name they most fully recognized the Divine inspiration and authority of the Holy Scriptures, and thoroughly believed in all that is revealed therein concerning the unity of the Godhead—the Father, Son, and Holy Ghost—one God over all, blessed for ever; they unhesitatingly held the utter depravity of human nature in consequence of the fall; the pre-existence and incarnation of the Son of God; the proper, eternal Deity and the real manhood of the Lord Jesus Christ; the need and efficacy of his propitiatory sacrifice, as an atonement or expiation for the sins of mankind; his mediatorial intercession and reign: the forgiveness

* It ought not to be forgotten with what chaste attachment to the Redeemer's cause, George Fox exclaimed respecting himself and his brethren, "We are nothing; CHRIST IS ALL!"

and reconciliation of the repenting sinner, through faith in Him alone;* the work of the Holy Spirit in the conversion of the sinner, and in the preservation, guidance, and sanctification of the believer in Jesus; the immortality of the soul; the resurrection, and the final judgment of the world by our Lord Jesus Christ; the eternal blessedness of the righteous, and the eternal punishment of the wicked. In reference to these things William Penn, in the full maturity of his judgment and the brightest period of his Christian experience, had explicitly declared: "Where we are vulgarly apprehended to differ *most* we dissent *least*, I mean in *doctrine*.—For, except it be the *wording* of some of the articles of faith in *school terms*, there are very few of those professed by the 'Church of England' to which we do not heartily assent,—I say then that, where we are supposed to differ most, we differ least.—It is generally thought that we do not hold the common doctrines of Christianity, but have introduced new and erroneous ones in lieu thereof, whereas we *plainly* and *entirely* believe the truths contained in the creed commonly called the 'Apostles' Creed,' which is very comprehensive, as well as

* It is interesting to notice the beautiful harmony between one of the first *testimonies* and one of the last *exhortations* of George Fox in reference to the Saviour. "The sins of all mankind were upon Him, and their iniquities and transgressions with which he was wounded, which he was to bear and to be an offering for, as he was man, but he died not as he was God; and so, in that he died for all men, and tasted death for every man, he was an offering for the sins of the whole world."—ÆT. 21. "Christ reigns, and his power is over all; who bruises the serpent's head, and destroys the devil and his works, and was before he was. So all of you live and walk in Christ Jesus; that nothing may be between you and God, but Christ, in whom ye have salvation—life, rest, and peace with God."—ÆT. 66, and three days only before his death. *Fox's Journal*, vol. i, p. 51, and vol. ii, p. 352, *Armistead's Edition*, Leeds, 1852.

ancient.—If keeping to the terms of Scripture be a fault—thanks be to God, *that* only is our *creed;* and with good reason too: since it is fit that *That* only should *conclude*, and be the *creed of Christians* which the Holy Ghost could only *propose* and *require* us to believe." *

It is evident that those Christian testimonies by which the early Friends were more especially distinguished from their brethren of other denominations, —their views on the direct influence of the Holy Spirit, on worship, the ministry and the "ordinances," on liberty of conscience, war, oaths, ecclesiastical impositions, and some other points, were all based upon the essential doctrines of the Gospel. Their whole superstructure plainly and broadly rested upon the immutable foundation of the revealed truths of the Bible. †

It would be a great mistake to suppose that the separation among Friends in America, which arose out of the course pursued by Elias Hicks and some of his adherents, hinged upon *non-essentials.* It was what William Penn calls the *common doctrines of Christianity*, those essential facts and truths without which Christianity would be a mere name—a shell without a kernel—that were the objects of attack, and were boldly denied. That faith in a crucified and risen Lord which overcomes the world, the flesh, and the

* *Defence of Gospel Truth.* Works, 3rd Edition, vol. v., pp. 380, 381, and 417.

† In proof of these statements it is sufficient to refer to the *Selection from George Fox's Epistles*, by Samuel Tuke; Second Edition, London, 1848; *Evans' Exposition*, Philadelphia; *Rules of Discipline, and Advices of the Yearly Meeting of the Society of Friends in London;* London 1834; and *Epistles from the Yearly Meeting of Friends, held in London, from* 1681 *to* 1857 *inclusive*, 2 vols.; London, 1858.

devil, and is abundantly fruitful in holiness and good works, was sought to be supplanted by a refined and spurious spiritualism, which, under a partial adherence to a scriptural phraseology, totally rejected the true scriptural "*Doctrine of Christ.*"* Few, perhaps, besides Elias Hicks and some of the prominent characters among his followers, had any clear perception of the real merits of the controversy, and the vital nature of the points at issue; many young people, as well as others, unwittingly followed their leaders, little suspecting, it may be, the wide departure from "the word of the truth of the Gospel," to which they were in danger of being carried. Without attempting to lay open the depth and significance of some of the causes which led to the deplorable results that followed, it must not be overlooked, that, at the time referred to, a very inadequate provision for early instruction and for a guarded and religious education, and the habitual neglect of the diligent and prayerful perusal of the Holy Scriptures, had left many in great ignorance of the saving truths of the Gospel, and destitute of a clear understanding of the real nature and grounds of their religious profession. The

* These remarks are written with no feeling of unkindness towards a single individual, either of the past or of the present generation. There were no doubt many of the *past* who, from family considerations or other causes, were associated with the seceders without holding their extreme views; and in regard to the *present* generation, it is indeed cause for thankfulness that there are increasing indications of a spirit of candid inquiry, which, through the Divine blessing, may eventually lead to a cordial acceptance of the fundamental doctrines of the Christian faith. It is obvious, however, that such an acceptance must of necessity be based on a just appreciation of the character and work of the Saviour. A deep feeling of Christian love and interest on behalf of those who are separated from us prompts the earnest desire that all who bear the name of Friends may thus be brought to rejoice together in "the fulness of the blessing of the Gospel of Christ."

knowledge of the Christian principles of the Society was, with many, merely traditional, and little calculated to afford them the means of readily detecting points of divergence. Thus, blind to the danger and almost defenceless, they were ill prepared to meet the subtle fallacies which assailed them, and fell easy victims to the "spirit of error" that prevailed around them. It is thought that about one-third of the Society in America was swept away by that fearful schism.

Stephen Grellet stood unmoved in the midst of the storm; meekly firm and humbly bold, he was a faithful witness to the Truth. He loved Quakerism because to him it was identical with pure and simple Christianity, and he did not lose it in the conflict; his apostolic spirit was not robbed of the freshness of its bloom, nor of the sweetness of its fragrance; much beloved by those who knew him best, he was still the loving disciple of the Lord Jesus—the faithful minister of Christ.

In the Tenth month, 1826, he makes the following memorandum:—

I have been most of my time at home since last year, except attending some meetings not far distant. During the summer I visited most of the meetings in this State, New Jersey, in which service I was repeatedly brought under deep and trying exercise; for principles of infidelity are here also gaining the ascendency over many minds. At our last Yearly Meeting we had the very sorrowful evidence that there are very few sections, if any, in this Yearly Meeting, where the baneful influence is not felt to a lamentable extent.

The crisis was now at hand. The Society was on the eve of a separation. Many faithful labourers

from the various churches in America, and some from Europe, nobly contended for the "faith once delivered to the saints," and earnestly sought to restore the erring, and to guard the unwary—by "manifestation of the Truth." But the development of what had long been worming itself into the foundation and bulwarks of the Society, produced a state of things which left but little hope that the breach could be healed. At this juncture Stephen Grellet felt it to be required of him, in the love of Christ, to pay a general visit to Friends in the compass of his own Yearly Meeting. On his return home from this engagement, which occupied about five months, he takes the following review of the service:—

Ninth month, 1827. I have just returned from a very trying engagement throughout this Yearly Meeting, except this State, New Jersey, which I visited last year. It was a duty that pressed on my mind, and, during the last few months, I felt it in a manner so imperative that I could not understand the nature of the attending impressions. "Now or never!" seemed to be the language proclaimed in my ear. But now I can "run and read;" for it was only *then*, indeed, that a service of this kind could be performed. One day later would have prevented my attendance of many of the meetings I visited. It was at many of those Quarterly, Monthly, and other Meetings, that those who have rejected the Lord Jesus Christ as their Saviour and Redeemer, and counted the blood of the covenant which was shed on Calvary as an atonement for sin, an unholy thing, organized themselves as a separate body from us, and publicly identified themselves with the followers of Elias Hicks.

I spread my religious concern before Friends of my Monthly and Quarterly Meetings of Burlington, who gave me their testimonials of unity. I then went to our Yearly Meeting of Philadelphia. It appears that those now opposed

to our Christian testimonies had had private conferences, and had taken measures to obtain the ascendency in the Yearly Meeting; but the Lord frustrated their devices and overruled all to his own glory. We had some very trying seasons during that Yearly Meeting, when many fervent prayers were put up, and we had repeated evidence that our Lord is a God that heareth prayer. I have seldom been a witness to greater fervency of spirit and solemnity, than was frequently over us, even when by their levity and impious expressions some were giving evidence that the spirit of antichrist actuated them. Truly, to many of these, I saw the applicability of the language, "If your light becomes darkness, how great is that darkness!" My silent request for them was, "Father forgive them, they know not what they do!" for the power of darkness was over them. At the close of the Yearly Meeting, those disaffected members held meetings to organize themselves into a separate body from our religious Society.

Fifth month 19th. I went to Abington Quarterly Meeting, held at Horsham, which was a turbulent time. I could not have credited what I saw and heard. There was no room for me to preach the Gospel of peace, and to exalt the name of the dear Redeemer. My place was to suffer with Christ, and also to bear my portion of reproach for his great name's sake. Before I left the neighbourhood, however, I had two solemn religious opportunities with Friends, who were prepared, by what they have suffered, to receive the consolations of the Gospel of Christ. He continues precious to some of them as a Saviour and a Redeemer.

I returned to Philadelphia, and from thence went to Wilmington, to attend Concord Quarterly Meeting held there. I had not been at the meeting of Wilmington for many years; very painful changes have taken place there; they have yet a large body of nominal professors with us, but alas! many of these deny the only Saviour, and reject the only hope of salvation. On First-day their meetings were largely attended by these and the town's people. The burden of the word given me to preach was Christ and him crucified;

who was delivered for our offences, and raised again for our justification; I set forth the heinousness of the sin of unbelief in Christ, and earnestly besought them to return unto him whom they had denied, that they might have hope to obtain eternal life through him.

The Quarterly Meeting was held during the two succeeding days. The power of darkness was felt; but the Lord's power had the dominion. The committee of the Yearly Meeting attended, and brought weight with them. I had an opportunity to labour in Gospel love, entreating most affectionately those who have been shaken from the Christian hope, to reconsider well their steps. Many of the young people appeared serious, and several Friends seem disposed to maintain their allegiance to Christ with firmness; but in that Quarter, a large number are too wise in their own conceits, to accept salvation from a crucified but risen Lord.

18th. Attended the Quarterly Meeting of Caln. It was held to more satisfaction than the preceding one. Many appeared glad that Christ, the Way, the Truth, and the Life, was preached; and that his glorious name, as a Saviour, was exalted that day among them.

21st. I had some meetings on my way to the Quarterly Meeting of London Grove. These are days when the Gospel must be preached with great plainness of speech. Whether the people will hear or forbear, I must publicly confess unto Jesus, as the Saviour of sinners. At this Quarterly Meeting were many opposing spirits, and by some blasphemous doctrines were held forth. It was laid upon me loudly to proclaim that hope of redemption which the believer has through faith in our Lord Jesus Christ. I went to meeting, and sat for a while under a very oppressive load of poverty and distress. This was much increased by the unsavoury communications of some of the disaffected ones; when the word of the Lord seemed like a flame kindled in my heart; "whilst I was musing, the fire burned, then spake I with my tongue." As I spoke the Lord's power came over all. O! that the people would bow down to him, before the day

overtakes them that will grind to powder all the rebellious.

I went from thence towards the Eastern shore of Maryland, to attend their Quarterly Meeting at Easton. On the way I had several meetings. Throughout this Quarterly Meeting Friends have, with some few exceptions, adopted the views of Elias Hicks, and are pursuing measures to separate themselves, in a body, from our religious Society. Their Quarterly Meeting was a very distressing time. They do not conceal their antichristian notions. Neither could I forbear, privately and publicly, among them, and the inhabitants of the place, who numerously attended some of these meetings, to testify unto the whole truth as it is in Christ, to expose the nature of infidelity, its baneful tendency, and what must be the end of those, especially, who after having once known the Truth, and felt the power of it, now depart from it, crucify the Son of God afresh, and put him to an open shame. Under the sensible feeling of the love of that Saviour, whom they deny, who has come to seek and to save them that were lost, I laboured and pleaded with them very earnestly and affectionately. I did the same throughout all their particular meetings in that Quarter, seventeen in number. I saw, indeed, as was intimated to me before I left home, that "now was the time, or never;" for separating themselves from us, and that on such awful ground, there is no prospect that any other opportunity for religious meetings with them will be had for a long time at least. My soul mourned deeply over them, and I shed many tears.

Here my spirit has also been under great oppression, because of the hard bondage under which many of the slaves are kept. Considerable numbers are sold to be sent to Louisiana. This causes many heart-rending occurrences, when husbands and wives, parents and children, are torn asunder. Frequently, also, the free negroes are kidnapped, gagged, and chained to the bottom of waggons, and thus carried away to be sold. Whilst a woman was for a short time absent from her home, some of these men-stealers came

in, took away her children, and to conceal their deed, if possible, set fire to her house, to lead her to conclude that the children were burned in it by accident. They were discovered and pursued, but not overtaken. The poor mother lost at once, by these depraved men, her children and her all in this world. A negro man was more successful. A traveller was passing, and, seeing his little son playing about the house, took him in his gig and went off with him. The father, who was at work in the field happened to see him from a distance, ran after him, and overtook him in the town of Camden, where, by the assistance of some benevolent persons, he recovered his son.

The Nicholites residing in these parts, which I visited some years since, have very generally joined our religious Society. They were then a very tender people. Many of them appeared to adorn our Christian profession; but they now are mostly carried away by an infidel spirit. I could wash them with my tears. It could never have been credited that Satan's devices should have proved so successful, even with such as once appeared to love the Lord Jesus, had actually tasted of his goodness, and were monuments of his mercy. All this loudly proclaims the necessity for me to watch and pray, and that continually, lest the flood of temptation should at any time prevail also against me.

I returned into Pennsylvania the 14th of Sixth month, and proceeded to visit the meetings in Chester and Lancaster Counties. I found that active persons in the separation, from Philadelphia and other places, were very diligent throughout those meetings, in disseminating their pernicious doctrines, and in organizing their separate society. It brought me frequently into contact with some of them, and as my religious labour was directed to the building up that which they tried to destroy, they did not spare their personal abuse of me. Truly the servant cannot expect to be above his Master, nor the disciple above his Lord; those that reviled and rejected my Saviour, the Lord of all, could but treat in like manner his poor servant. These are days

of very sore conflict. My heart mourns over many, especially of the young people, who are carried away by the craftiness of those who rob them of their greatest blessing, even of that salvation which is by faith in the Lord Jesus Christ.

It was laid upon me, from place to place, as the last opportunity I may ever have with them, and which perhaps some of them will ever have to hear the Truth as it is in Jesus proclaimed, to set before them with clearness, the way unto life and peace, through Jesus Christ, and that to everlasting misery, through infidelity and unbelief.

I was a little encouraged in some places, by meeting with tenderness among the dear youth, and also in finding nearly everywhere a few Friends who retain their integrity in the Truth. The Lord condescended very graciously to comfort and encourage us together to hold up our Christian profession without wavering, to the end of our earthly race. My faith during these days of scattering and trouble, is more firmly and clearly established than ever before, in the great truths of the Gospel, and the brightness of the Sun of Righteousnes seems to shine, in my view, with greater lustre and glory.

From these counties I proceeded towards the mountains, on the other side of the Susquehannah. I went as far as Catawissa, Muncy, and Elklands. Throughout those parts I found that the enemy has succeeded in sowing his tares, and that they are growing strong in the hearts of many.

On my return I attended the meetings in Abington Quarter, and lastly those in Bucks County. In these parts also the adversary has made a great inroad; antichrist is openly preached without rebuke, but rather, it would appear, with general approbation. As they had not yet fully organized their new society, but nominally, at least, are yet of ours, I felt it to be my place to have meetings with them; it being the very business for which my dear Master has sent me on the present Gospel embassy, to proclaim from place to place, as now I have done in nearly all their meetings in this Yearly Meeting, the warning voice, whether they will hear or for-

bear; very mournfully indeed have I left them day by day, when after a meeting, I could but compare my sorrowful heart to that of one returning from a funeral.

I came home the midst of the Ninth month, having been absent about five months on that trying service. Since my return my afflicted soul, remembering the many sore services during that journey, and the frequently renewed extension of the Lord's love and mercy towards the backsliders, still weeps bitterly over them. How applicable to them is the Saviour's lamentation over Jerusalem, "How often would I have gathered thy children, &c., but ye would not. Behold now, thy house is left unto thee desolate, and the things that belong to thy peace are hid from thine eyes." Ah! how awful is the language! My soul trembles with fearfulness, lest this be actually the state of many of these people.

Though his own particular meeting was, in great measure, preserved from the devastating influence of the prevailing evil, the poison had spread considerably in the surrounding district. His Christian solicitude was kept painfully alive, and instead of resting from his labours, his active services were again called forth in the Redeemer's cause. On the 4th of Fifth month, 1828, he makes the following entry in his note book:

On my return home last fall, I found that the same spirit, under which I had suffered so deeply during my last journey, had acquired much ascendency in these parts also. This introduced me into a field of arduous labour, throughout this Quarterly Meeting, and those adjacent. Many families have become involved in deep trial in consequence of this spirit. It divides between those who were heretofore united by the close ties of friendship, and Christian fellowship. This strong bond is, in several instances, broken even between those who are joined together by the marriage covenant. Very often my most tender feelings of sympathy are awakened. In some of the sufferers I have beheld the excellency of the

religion of Christ. O, how contrary are the fruits of the spirit of antichrist, to those which are borne by such as act under the influence of the spirit of the dear Redeemer, our Lord and Saviour Jesus Christ! "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the Truth; beareth all things, hopeth all things, endureth all things—charity never faileth."—Such a rich treasure is the fruit of the love of God, through Christ Jesus. The Christian believer may cherish the hope of obtaining it, because the love of God is shed abroad in his heart, by the Holy Ghost which is given unto him.

Now separate Meetings are set up throughout our Quarterly Meeting, as is also the case throughout this Yearly Meeting. Here, in Burlington, we have, to a considerable extent, escaped the overflowing scourge. No separation has taken place in our particular Meeting. May the badge of Christianity more and more prevail among us! If the love of Christ dwells in our hearts, then we shall love one another.

CHAPTER XLIX.

RELIGIOUS VISIT TO FRIENDS IN NEW YORK YEARLY MEETING.

A CALM had succeeded the excitement that prevailed during the separation. In five out of the eight Yearly Meetings of which the Society in America at that time consisted, the followers of Elias Hicks had effected a distinct organization. In New York Yearly Meeting, the secession had greatly diminished the number of members in the Society; but among those who remained, the bonds of Christian fellowship had been strengthened by the things which they had suffered. Stephen Grellet had long resided in their midst; his heart had yearned towards them in Gospel love and Christian sympathy; the time of holding their Yearly Meeting was approaching, and he now felt "impressed with a belief, that it was his religious duty, to visit his brethren under their sore tribulations." Of this service he gives the following particulars:—

I obtained the concurrence of my friends, in this engagement, and, accompanied by Henry Warrington, a valuable Elder, I left home the 12th of Fifth month, 1829. I took some meetings on the way to New York. I then crossed over to Long Island, where I had meetings with the small remnants of our Society. Very little companies are left in those parts, where lately there were many Friends. The people

at large understand the ground of our separation, and disapprove the antichristian doctrines held by the seceders.

I had several public meetings also, particularly in the eastern part of the Island. They were attended by the serious characters of the various religious denominations. Some of them were solemn meetings.

I returned to New York to the Yearly Meeting, a time long to be remembered. Friends were deeply baptized together into suffering; for in all their particular meetings, they have shared the same bitter cup. Yet a song of gratitude and praise is raised to the Lord, who, by his power and mercy, has preserved among them a remnant, to whom his adorable name is precious, and whose hearts are opened by his Spirit, to feel more, and understand better, what is the greatness of the love of God in Christ, so that the world through faith in him might be saved. Many are bowed in reverence whilst contemplating the depth of the mystery of reconciliation between an offended God and sinful man. This sore trial in our Society, which, through a spirit of unbelief, has plunged many into gross darkness, has tended to bring others to an increase of faith in, and a saving knowledge of God, and of our Lord Jesus Christ. There is also a perceptible growth in some of the dear young people, who are not ashamed to acknowledge a crucified Saviour and risen Lord, as the sole ground of their hope of redemption and everlasting salvation.

Nine Partners, Sixth month, 21st. We left New York three weeks since, and had one or two meetings every day. Some of these are now much reduced. The separatists have very generally taken possession of the meeting-houses. In most places, Friends have already built new ones. Most of these meetings were held under much solemnity. The Lord has chastened this people very sore, but he has not delivered them over to death. His Divine presence, in which there is life, has been with us from place to place. Blessed and adored be his name!

Farmington, Seventh month, 24th. I have attended all the meetings (except one) composing the several Quarterly

Meetings, on both sides of the Hudson River, as far as this place. Having mostly two meetings each day enables us to make rapid progress. The days also being long, we can travel early in the morning, or late in the evening, and thus accomplish much more than could be done in short days. The adversary has caused a great scattering. A valuable body is nevertheless preserved. Surely our strength consisteth not in numbers.

Buffalo, Eighth month, 11th. I have now attended the meetings of Friends generally, on my way as far as this place, and had several also with those not members of our Society, where Friends do not reside. The Gospel had mostly free course among them. In the course of these two months past, we have travelled about one thousand five hundred miles, and been at seventy-four meetings.

Having crossed over from Buffalo into Canada, S. G. continues:

York (now Toronto), Eighth month, 24th. We went up as far as Falmouth and London, and had meetings in all places where Friends have formed settlements, and in other places also among the inhabitants; one of these, held among the Menonists, was very satisfactory. Antichristian notions have found an entrance also in these parts of the British dominions; comparatively few, however, have embraced them, but wherever they are admitted they bring forth the same evil fruits.

This country has much improved since I was in these parts; many of the roads however are yet in a bad state; dense forests, deer, wolves and bears still abound. This city has considerably increased. I had last evening a large, satisfactory meeting among the people.

We came to Yonge-Street and had several meetings in that neighbourhood, and then attended the Half-year's Meeting in that place. There was a large concourse of people, even from distant parts. Very earnest was my cry unto the Lord that he would undertake for us that nothing might

take place to wound his blessed cause of righteousness and truth. During the meeting for worship which preceded that for business, several of the separatists made long speeches; they were more guarded than is often the case, in their language against the Scriptures and our blessed Lord and Saviour Jesus Christ. I am thankful that though many of the people gave some evidence of their disapprobation of the doctrine held forth, yet they kept pretty quiet. I felt it my religious duty, when a short time of silence gave me an opportunity, briefly to state what Christianity is, and what it would lead to; it changes the whole man. "If any man be in Christ he is a new creature, old things are passed away, behold all things are become new, and all things are of God, who has reconciled us to himself by Jesus Christ; and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." After entering on these all-important and solemn subjects, I proceeded to state what kind of doctrine ought to be preached by a minister of the Gospel of Jesus Christ, unto whom the word of reconciliation is committed, as the Apostle goes on to say, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." I entreated, most fervently, all present not to reject such great salvation as was offered to all through the tender mercies of God and the love of the Redeemer. Soon after this the meeting concluded, and Friends proceeded to the business of the meeting under great weight and solemnity. A meeting for Divine worship was held afterwards, and a great crowd attended it; for Christian professors of various denominations felt much for Friends on the occasion; they consider that the doctrines promulgated by the separatists are attacks upon vital Christianity, and many of them appear to feel it deeply, and unite in prayer unto the Lord that he would restrain that spirit. We had a solemn meeting; many of the members of our Society, who had come from their distant homes to attend the

Half-year's Meeting, retired with hearts settled in the faith of the Lord Jesus. Blessed and holy is his name, who has magnified his love, mercy, and power, during these days, in a memorable manner.

I went back to York, and paid a visit to the Governor, who is a relative of Sir Thomas Maitland, who showed me so much civility when I was at Corfu. I had a full opportunity with him respecting the militia laws in Canada. The Governor readily promised to have relief given to Friends. He made particular inquiries into various branches of our Christian testimonies, and kindly accepted some books, treating upon these subjects. He also appeared deeply to regret the separation in our Society, and highly deprecates the views of the seceders, as well as those of David Wilson and his followers.

We attended all the meetings between York-town and West Lake. Their Monthly Meetings were at first disturbed by the separatists, but the Lord's power came over all, and they went out of the house, leaving Friends peaceably and quietly to attend to the business of the Church that came before them. We had some baptizing seasons together; for during these days of trouble the hearts of many Friends have become soft before the Lord; they are engaged in singleness to wait upon him, from whom alone our help cometh; blessed indeed are all those that wait upon him. Our trials are sanctified to us, when they bring us to a state of dependence on God, and to look with watchfulness unto prayer to Him from whom alone is our salvation. I had some large and satisfactory meetings among the people in those parts, and also at Kingston; some of these were held in their public places of worship.

On our way I passed near the place where John Hancock and I had a narrow escape of our lives. The house is now torn down. Several travellers, who had been known to have come that way or to have lodged there, had not been seen afterwards. The house was searched, many stolen articles were discovered, and it appears that the unhappy victims were murdered and buried in the woods.

We proceeded down the St. Lawrence and visited the meetings composing the Monthly Meeting of Leeds. This is the part of the country where twenty-five years ago my horse was poisoned. The country was then mostly unsettled; now much of it is under fine cultivation. Friends are pretty numerous, and some of them show forth the fruits of Christian piety. When I was through that tract of country before, they were very few in number, but I encouraged them to meet together for Divine worship, and reverently to wait on God, who would increase their strength every way, and bless them. He has done so in a conspicuous manner. I had a large meeting among the inhabitants; they came to it from ten miles round. It was a solemn and memorable season. After that meeting, I felt my mind released from further service in this province. I leave them with a peaceful mind, and an increase of love and very tender interest for friends in Canada. There is a small reduction in their numbers, by the secession, but there is a general increase of vital piety. They have also among them a promising rising generation. I entertain the cheering hope that many of these may become ornaments to their Christian profession.

Leaving Canada they crossed the St. Lawrence to Morris-town in the United States.

We went towards the Black River settlements, and the other meetings that are to compose a Quarterly Meeting, now establishing. There is in these parts a lively body of Friends, well disposed. They have their trials, however; the enemy has found his way among them, and has successfully sowed his evil seed, so that in most of their meetings some individuals have joined in the separation. But these sore trials, under the efficacy of the grace of God, work together for good to them that love him. Many Friends appear to have increased in weightiness of spirit. May they abide therein, watching unto prayer.

We then proceeded by way of Johnstown, Galway, Glens Falls, &c., having meetings through that section of the coun-

try. These were rendered very laborious and exercising, from the circumstance that Elias Hicks was travelling in these parts. It frequently happened that I had meetings in places where he had been one or two days before. The people had been brought under great excitement by the anti-christian doctrines he had delivered. The pious were greatly astonished that one, under the garb and name of a Friend, should preach such infidelity. This induced many to flock to the meetings I had, to know if I held similar views. From place to place I felt called upon to preach Christ in all his glorious attributes and sacred offices, and to proclaim that salvation which is through faith in him, and the meritorious offering of himself as a sacrifice for sin. Some of these meetings were truly solemn. Many of the people were tendered; others with gratitude acknowledged that the doubts respecting the truths of the Christian religion that had been infused into their minds by the subtle reasonings of Elias Hicks, were removed.

After one of these meetings, a man, bathed in tears, came to me, and stated how sorely he had been tried by this spirit of infidelity; that it had destroyed peace and harmony in his family, where heretofore a most sweet union prevailed. His wife and daughter had embraced those impious principles; and their conduct had totally changed. His endeavours to reclaim them only tended to alienate them more and more, till the anguish of his mind became indescribable. One evening, after pouring out his soul unto God, with many tears, his faith revived in His all-sufficiency to remove mountains, and to change the heart. He felt engaged to go to his wife, and taking her by the hand, he prayed fervently to the Lord on her behalf and that of his daughter. After that he felt his mind much relieved. He could quietly wait and see what He on whom he had cast his burden would do. He said nothing more to his wife on the subject. A few days after she came to him, her spirit being greatly contrited, and told him that the Lord had opened her eyes and softened her stony heart. She now saw the darkness and the wildness of the notions she had entertained; how it had

estranged her from him, her beloved husband, and from everything that is good, but especially, from the Lord Jesus, in whom, in her darkness, she could see no beauty or comeliness. A few days after, the daughter also saw the error of her ways, and came to bow down before that very Saviour, whom she had lately despised and rejected. "Now," added the man, "I am prepared very tenderly to feel for your Friends, under the trial that has come over them, by the influence of the spirit of antichrist and his emissaries; but let them be engaged with faith and fervency of soul to look to the Lord, who is able to bring deliverance to them." This is a word of counsel in season; I wish all could hear it and attend to it.

We left Glens Falls the 10th of Tenth month and travelled towards the State of Vermont, by way of Fort Ann, Vergennes, Ferrisburg, &c.; thence we crossed Lake Champlain and came to Peru and Long Isle, and had several meetings in that part of the State of New York; going back into Vermont I had two meetings almost every day with Friends, and in some places where no Friends reside, till I came to Rutland. Some of the ground being mountainous and rough rendered the bodily exertion considerable, but my good and blessed Master strengthened me for the daily work, and upheld my spirit also under some heavy trials. Several times we came close upon the steps of Elias Hicks, and were twice at the same place though not at the same meeting-house. I was often comforted among some who retain their love for Christ, and their integrity in the Truth; many among these are mourners and heavy-hearted because of the desolation that the enemy has made.

We returned into New York State by way of Lincoln and Danby, and went through the meetings comprising Easton Quarter; mourning and lamentation were my daily bread. I did not mourn alone however; they have a small number among them, like the two or three berries that are left after the vintage; I had great satisfaction in visiting them. Our gracious Lord is the God of all comfort, "who comforteth us in all our tribulations, that we may be able to

comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God; for, as the sufferings of Christ abound in us, so our consolations also abound by Christ." The lowly Christian traveller, therefore, has seasons when he may rejoice in the Lord; for his sorrow is changed into joy; with wonder he beholds the excellency of that Almighty power that can cause all things, even the most bitter, to work together for his present and everlasting good.

We now came into the compass of Stanford and Nine Partners Quarterly Meeting, and attended the meetings composing them; many of these were solemn seasons; I also met with tender spirits among the young people; some of them at first went among the separatists; but like the noble Bereans, led further to search the Scriptures for themselves, they were soon brought to such clear and strong conviction of the Truth that Jesus is the Christ and the only Saviour, that they have returned within the pale of our religious Society.

Eleventh month, 6th. We crossed the Hudson River and came into Cornwall Quarter. Many of the separatists attended almost all the meetings I had there. The exercise thus brought on my mind, for a season diverted my attention from the members of our Society whom it was my particular concern to visit. But I found it safest, with much simplicity, to attend to the guidance of the Holy Spirit. My heart was clothed with much Gospel love, and I fervently laboured with them, considering that it might be of the Lord's doing, that they had placed themselves in the way of hearing plain Gospel truths proclaimed. After I had thus cleared my mind, the way was open towards Friends. Some of these meetings were baptizing seasons. May the Lord bless the work of his own hands, to the everlasting praise of his adorable name, whose alone is the work, and to whom all glory belongs.

I returned home by way of New York, the latter end of the Eleventh month, having been upwards of seven months absent. The nature of my exercises during this journey, as

well as throughout the various sections of our Society in these States, in the course of some preceding years, has been very trying. Bitterly have I lamented the devastation made in our ranks. But my faith has never been stronger in the Lord; being persuaded that by the power of his might, he will finally subdue all things to himself. The wrath of man shall praise him; and to him every knee shall bow and every tongue shall confess, yea, even the rebellious, that He alone is Lord of lords, and King of kings. He is worthy of all honour and praise,—amen.

After his return from this visit of Christian love and sympathy to his brethren in New York Yearly Meeting, Stephen Grellet was permitted to enjoy a time of peaceful repose in the bosom of his own little family. His Christian interest and solicitude were, however, kept alive to what was passing both in and out of the Society—at home and abroad. A letter to a beloved friend in England contains some useful hints.

TO A. A.

Burlington, 2nd month, 27th, 1830.

The state of our country is such that many of the valuable benevolent societies you have in your land would not answer among us; but yet there is room for doing much more than is done, which would be beneficial both to those engaged in it, and those towards whom their labours would be directed. Even in our own religious Society there is a wide field open to bring our families, and our young people at large, better acquainted with the nature of our Christian profession. I believe that ignorance of it is a fruitful cause of the lamentable defection from our principles, and the strength that the spirit of unbelief and infidelity has obtained.

Towards the conclusion of 1830, he makes the following memorandum.

During the course of this year I have been mostly at

home, except attending meetings here and in the surrounding neighbourhood, and several other Yearly Meetings besides my own. The disturbances caused by the late secession have very much subsided; nevertheless, I have felt tenderly for Friends, who, in some places, are left in a very feeble condition. This is particularly felt in their Meetings for Discipline. I see the great danger to which individuals of small religious experience, though otherwise well disposed, are liable, when, in their zeal to become active, they engage in matters too high for them and beyond their growth in the Truth; they may thereby come to the loss of the little they had attained, wound their own souls, and hurt the cause they were prompted, by their imprudent zeal, to attempt to promote. My concern for some of these has at times been great; and I fear that, from this cause, other trials may arise in our Society.

CHAPTER L.

Fourth visit to Europe.

Voyage to Liverpool. — Various Religious Engagements in England. — The Yearly Meeting in London. — Preparations for the Continent.

It was now nearly eleven years since Stephen Grellet's return from his third visit to Europe. Much of that time had been spent in various religious engagements in his own Christian community, and among others, in the United States and Canada. He had travelled extensively also in some parts of America where Friends have no settled meetings. The last few years of his life had been peculiarly marked by circumstances and events which deeply afflicted his soul, in sympathy with a suffering church. But none of these things had moved him. As he had partaken largely of the afflictions of the Gospel, so his consolations also had often abounded by Christ. Nor did he now count his life dear unto himself, so that he might *finish* his course with joy, and the ministry which he had received of the Lord Jesus to testify the Gospel of the grace of God once more in distant nations.

His mind had for some time been gradually preparing for a "fourth missionary journey" in Europe, and in reference to this he writes:

Twelfth month, 1830. Amidst my concern and soul's travail for my beloved friends in this land, I have very deeply felt for some of the European nations, particularly some of those that I have not yet visited, to whom, and especially to Spain, it seems as if I owed a great debt; my life and my all must therefore be an offering bound with cords to the Lord's altar; may these cords of love become stronger and stronger.

I feel also that I have a further debt of Gospel love towards my friends in England and Ireland. They have, of late especially, been very forcibly before me, with the conviction sealed upon my mind that I must go and mingle with them in their trials, and feel for and strengthen them in the Lord. I do not apprehend that they are to be tried by the spirit of infidelity that has so extensively spread within our borders in this land, but the adversary has many devices; watchfulness unto prayer that we enter not into temptation is a sure retreat; surely this must be the prayer of faith in the Lord Jesus, the Saviour and deliverer from all the works and devices of the devil, and of our own evil hearts also.

A few months later active steps were taken to prepare for carrying out what he believed to be his religious duty, and he remarks:

Third month, 1831. My religious concern to cross once more the seas and to visit Friends in England, and other nations on the Continent of Europe, in the love of the Gospel of Christ, my Lord and Saviour, having ripened to clearness, with the evidence that now is the time for me to make the requisite preparation for engaging in so solemn and important a work, I have set my small affairs in order, and obtained the certificates of the Christian sympathy and unity of my friends of the Monthly and Quarterly Meetings of Burlington, of which I am a member. My beloved wife on this occasion, as on all preceding ones, which have not been few since we became united together by the endearing tie of the marriage covenant, freely and with Christian

cheerfulness resigns me to the Lord's service. She is uniformly a great encourager to me to act the part of a faithful servant of the best of Masters; her soul travails with mine in such a manner that she had been deeply sensible of the nature of the service that the Great Master called me to, before I had disclosed to her or to any man the secret exercises of my heart. We have several times parted with the apparent prospect of never seeing each other again in this state of mutability, but the Lord, in whose hands is our life, has brought us together again. He may still do so if it be his good pleasure. Into his hands, and to his sovereign will and disposal, we commit ourselves and our beloved daughter—our only child.

Friends, at our Yearly Meeting in Philadelphia, entered feelingly into sympathy with me under the weighty and extensive prospect of service in the love of the Gospel of Christ in several of the nations of Europe, and gave me their certificate of unity, recommending me to the Christian notice of all those among whom the Lord may be pleased to direct my steps.

After the Yearly Meeting, Stephen Grellet returned home for a short time; but the hour of parting soon arrived. On the 2nd of Sixth month, 1831, he embarked at Philadelphia in the packet ship *Algonquin*, Captain West, for Liverpool.

My beloved wife and daughter accompanied me to Philadelphia. My dear child deeply felt the approaching hour of separation; but she knows that she has an everlasting and almighty Father to lean upon, who will ever be near to support, comfort, care for and bless her. To his Divine keeping and protection I left my beloved wife and her, and came on board.

Both the cabin and steerage passengers regularly meet together every First-day in the cabin, when a meeting for worship is held, unless the roughness of the weather prevents our assembling. The captain very kindly makes way

also for as many of the sailors as can be spared from the ship's duty to meet with us. Some of these meetings have been owned by the Lord's presence, and were seasons of comfort and encouragement. It is also our practice to read a portion of the Scriptures after breakfast and in the evening, when the cabin passengers very generally attend, and the captain is very seldom absent.

This has been the most comfortable sea-voyage that I have yet made; the accommodations are very good. The conduct of the seamen gives me great satisfaction; I do not know that I have heard from any one of them the utterance of profane language, and my fellow-passengers are respectful. Our meetings also are attended with weight and seriousness, and this appears to increase with some of our company as we draw near the end of our voyage. The steerage passengers and the seamen appear also to be grateful for the repeated opportunities I have taken of reading the Bible, or some useful and interesting religious tracts to them.

On his arrival at Liverpool, after a passage of twenty-eight days, he writes:

Liverpool, Sixth month, 30th, 1831. We landed here this morning. My long tried and dear friend Isaac Hadwen, again gave me a hearty welcome to his hospitable roof. This being their week-day meeting, I attended it, and was favoured by the blessed Master to have access to his Divine presence, and to participate with many dear friends in the communion and fellowship of the Spirit, and to worship at the sacred footstool. Under a grateful sense, also, of the Lord's goodness and mercy, who has been with me and preserved me during the voyage, fulfilling his gracious promise, "My presence shall go with thee," thanksgiving and praise, prayers and intercessions, were offered to him on bended knees, and with a reverently prostrated spirit.

Seventh month, 6th. My mind has been drawn particularly towards Friends under affliction, by sickness or otherwise. I have daily visited six or eight of these in their

families, and have much peace in the engagement. It is the Christian's privilege to have a heart prepared to weep with them that weep, and at seasons, to rejoice together in the Lord. I also had meetings with the inhabitants, and others with Friends, to satisfaction; but I had close labour in some of them.

From Liverpool he proceeded to the South, and was engaged in various religious services.

Accompanied by Thomas Thompson, I left Liverpool for London the 7th inst., and was at Birmingham and Coventry meetings on the way. I have seldom had a more lively and solemn sense of the engagement of purified spirits in heavenly places, than I had at the last meeting. They worship before the throne of God, joining with angels and archangels in singing the song of Moses and of the Lamb. May I so keep under the guidance of the Holy Spirit, and under the baptizing and purifying influences thereof, that at the end of my earthly race, I may, through redeeming love and mercy, be admitted into that blessed and glorious company, and join them in the endless song of glory and praise to the Lord God Almighty and to the Lamb, my Saviour and Redeemer. Earnest were my prayers, that my beloved wife and daughter, from whom I am now separated for the service of the Lord in his militant church, may be admitted also with me into those mansions of everlasting felicity.

The coaches travel with such rapidity, that we reached Stoke Newington the next evening. My beloved friend William Allen, and his valuable wife, met me at Islington, and took me to their house. The solemnity on our first meeting was attended with such a humbling and grateful sense of the Lord's goodness in bringing us together again, that for a length of time, no words gave utterance to the feelings of our hearts. After having thus continued in silence, acknowledgments were made on bended knees to the Lord's mercy. My secret prayers were that, if consistent

with his good pleasure, my beloved Allen may again share in a portion of the labours in the Gospel, to which I am called in these nations.

First-day. I attended the meeting of Gracechurch Street in the forenoon, and that of Stoke Newington in the evening. I met many of my beloved friends from other meetings, with whom it was grateful to feel that the bonds of Gospel love which united us heretofore, continue to be strong, by the efficacy of the Lord's power. Among other friends whom I have met here, is James Backhouse from York, who is liberated for a very arduous and extensive engagement in the work of the Lord, in the South Australian Colonies, the Mauritius and South Africa, and he is here preparing for that service.

18th. Since my arrival here, accompanied by my beloved William Allen, I have visited the meetings in and about London. I rejoice in beholding a growth in the Truth manifested by several beloved young Friends of both sexes, who give evidence, by submission to the yoke of Christ and walking in the path of self-denial, that they are sincere in their desires to be his disciples. Several of them have a gift in the ministry of the Gospel committed to them, which they occupy in watchfulness and fear. I have a good hope of them.

Various religious services pressing on my mind, detained me in and about London till the 13th of Eighth month, when, accompanied by William Allen, I went into the counties of Kent, Surrey, Sussex, Hampshire, &c., having many public meetings, besides attending the meetings of Friends. We were a short time at Lindfield, where William Allen has his valuable establishment called *Colonies at Home.* Many poor people reap the fruit of his benevolent exertions and liberality. The cottagers he has settled there live very comfortably on the small allotments of ground attached to each dwelling. They were exceedingly poor before, and had to receive a weekly allowance from the parish; now they are surrounded by many comforts, and attend to the education of their children, which heretofore was totally neglected.

Dear William has besides, at this establishment, an Infant School, and another school for boys and girls. Manual labour is combined with school learning and religious instruction. Some of the boys work on the land; others weave. They have also a printing press, where many books are neatly printed. The girls are occupied in various employments suitable for them. These establishments are intended to show that whilst land-owners give comfortable homes to the poor, raise them from their abject condition, and relieve the parish from the charge of their support, they may themselves be benefited, and receive good interest for their money. I had some very interesting religious opportunities and meetings among these cottagers, and in their schools.

Ninth month, 24th. Having visited all the meetings in the counties west of London, as far as Devonshire and Somerset, we returned to London. Some of the public meetings, particularly at Hastings, Brighton, Chichester, Portsmouth, Portsea, Poole, &c., were largely attended, and owned by the Great Master. Dear Allen had very good service. We had mostly two meetings a day. Those in the evenings were generally of a public character.

After attending the Quarterly Meeting in London, he went into some of the Eastern Counties, accompanied by George Stacey.

We went through the counties of Essex, Suffolk and Norfolk, and visited all the meetings of Friends. At Maldon I received a pleasant visit from Robert Walker, one of those collegians at Oxford, who, when I was there eighteen years since, was brought into a very tender state of mind. Hearing I was in the neighbourhood, he came ten miles to see me. He continues in the same lowly spirit. He much regretted that I could not spare time to visit his family at his own habitation. He gave me the cheering account that several other young men, who were at that meeting at Oxford, have maintained their integrity in the Truth. May they so

keep under the guidance of the Lord's Spirit, as to bring forth fruits of righteousness and holiness.

On my way to Norwich, I visited a woman Friend, aged ninety-three years. It was delightful to be in her company; she seems full of peace and joy in the Holy Ghost, and of love to God and man. Her understanding is clear, and she can recollect many incidents attending her life, from five years of age to the present time. She has had heavy afflictions. She said that in contemplating the past and the present, and anticipating futurity, her mind is so wrapped up in the love of the dear Redeemer, that nothing but gratitude and praise attend her. Is not this having already in possession the joys of God's salvation?

At a meeting I had at Saffron Walden, my mind was introduced into much distress on account of the evils of infidelity, and I felt it my religious duty to speak on the subject; I had not proceeded long upon it, when a young man was brought under such strong convictions, under the Lord's power, that he cried aloud and wept in great distress of mind. I was obliged to stop speaking for a while, and then addressed a few words to him to encourage him to be calm, and to look up to Jesus the Saviour, whom he had rejected and denied, but whose love is towards sinners; He came not to destroy, but to save; He had come to show even unto him his salvation. I revived the case of Saul met with by the Lord on his way to Damascus, and wished, that after his example, he also might say from his heart, "Lord, what wilt thou have me to do?" The young man became quiet, and I proceeded to deliver to the meeting the testimony to the Truth required of me. After meeting I was told that this young man had been a notorious infidel, and as far as was in his power used his efforts to corrupt many others. The clergyman of the place had tried repeatedly what reasoning with him would do, but all was unavailing. On hearing what occurred at the meeting he remarked, as I am told, that it must be the Lord's Spirit who had done this.

Here I am at Norwich, at my valuable friend, Jane C.

Gurney's. I feel much for her in her widowed state; her bereavement, by the decease of her valuable husband, is great; but her loss is, I believe, his eternal gain.

Proceeding on his journey, he continues:

My dear friend, Thomas Maw, being now with me, I visited the counties of Cambridge, Lincoln, &c. Some of the meetings were seasons of much solemnity, but at many others I had close exercise and service.

Eleventh month, 12th. I heard at Wisbeach of the decease, in Ireland, at the house of Mary James Leeky, of my dear friend, Jonathan Taylor, from Ohio. He was my fellow-passenger from America to Liverpool. Coming to these nations as a fellow-servant and labourer in the Gospel of Christ, soon after landing he proceeded to Ireland, and after visiting most of the meetings, and several times saying he could see nothing beyond Kilnock, he peacefully departed there on the 8th instant. He was a very devoted servant of the Lord; of a meek and quiet spirit. I had very sweet fellowship with him. Thus the Lord has been pleased to cut short the work in righteousness: whilst we were on ship-board together he repeatedly said that the chief service to which he thought he was called was in Ireland.

At Wisbeach, S. G. was joined by John Holmes, a Friend of that Meeting, and proceeded thence to visit several of the Midland and Northern Counties.

I had many meetings in the dales of those counties, and among the colliers and miners. I feel deeply for that class of men; many are their privations and sufferings, as well as of the poor weavers in the manufacturing districts. My travelling among the colliers was attended with danger in many places; for the men had "turned out," as they call it, refusing to work unless their wages were advanced; and they were under excitement, increased by the want of the necessaries of life to support their families; some of them were

driven to acts of desperation, so as even to attack travellers on the road. We however passed on unmolested, and had some large meetings in those very districts, where the people behaved well. I endeavoured to impress upon them the fear of God and the love of the Saviour, and the duty of living under the influence of the peaceable spirit of the Gospel of Christ.

On my way to Sheffield I was accompanied by a dear friend, who imprudently took off the bridle of my horse as he stood harnessed to the gig; the horse was so frightened that he darted forward, threw me down, and both he and the gig passed over me; I received considerable injury on the head, shoulder, knee, and leg. As I laid prostrate on the dusty road, the bystanders thought I was killed on the spot, for I could not move; but my mind was wrapped up in a grateful sense of the love of God through Jesus Christ my Saviour. I felt indeed the strokes of the horse's feet and the wheels of the carriage passing over me, and was perfectly sensible of what might be the consequence; but the language was distinctly proclaimed in my soul, "Thou shalt not die, but live." And then Spain was placed again forcibly before me, with the conviction that the Lord had a service for me there. I was assisted to a house near, and soon after taken to Sheffield to my dear and valued friend, William Hargreaves', where medical aid was immediately obtained, and every kind attention bestowed. My beloved friends, Lydia Hargreaves and her brother, nursed me in the most tender manner.

The day after the accident, he wrote

TO JOHN AND MARY HUSTLER.

Sheffield, 17th of 1st mo., 1832.

My beloved Friends,

I write to save you the feelings of solicitude that might be excited in your very tender, sympathising hearts, were you to hear through some other channel, what has happened yesterday, to dear John Adamson and myself. It might have

been very serious, but, through the merciful kindness of Him who careth for the sparrows, and watcheth over his people, the little we have suffered only tends to excite strong feelings of gratitude for the great escape with our lives, and no broken bones. This sense of gratitude has been such, even from the instant the accident occurred, that my heart cannot yet get sufficient vent in ascribing praises and thanks to my blessed Lord. [After describing the accident, and safe arrival at W. H.'s, he proceeds.] Our very kind friends here do everything that it is possible to devise. The physician ordered thirteen leeches, which have relieved me, but bed is the best place for me at present. I must cease, for I can hardly write more; but before I lay down my pen, I must ask you to suppress feelings that hearts of near affection for me would prompt, and to unite with me in ascribing gratitude and praise to our blessed Lord and deliverer. In this dispensation I do feel nothing but gratitude, and a renewal of faith in Him.

My love to the dear friends of your family, especially to dear Mildred. Farewell in near affection.

On the 25th, Lydia Hargreaves writes

TO MARY HUSTLER.

How delightful to be able to tell thee of the improvement in our beloved friend, — though I believe he still suffers considerable pain. I unite with thee in fearing that so much writing is not good for him; but it is impossible to repress the grateful feelings of his kind and affectionate heart, which, like the fountain of love, seems always open, and always new. Whatever he suffers, we never hear him complain, for he always makes the best of everything: and I never saw the Christian character so strikingly and so beautifully unfolded and exemplified. Whilst we deeply regret the cause of detention, we feel that the days which are so swiftly passing over us are, indeed, days in which enjoyment inexpressibly sweet, and altogether unmerited, is continually mingled; and fervent is the heartfelt desire that profit and instruction may be individually and lastingly known.

The journal continues:

My detention, though attended with much bodily suffering, was nevertheless a season of spiritual consolation and enjoyment. Truly my soul could say, "God is good to Israel." He was very good and gracious to me, so that I may gratefully number these days spent on a bed of languishing among those in which my soul has partaken most largely of the Lord's consolations. William Hargreaves related to me a circumstance, which strongly evidences that the influences of the Divine Spirit are not a cunningly devised fable, nor the work of imagination. Our dear friend, Hannah Field, from America, during her late religious visit to this nation, being at Sheffield, Willliam Hargreaves and Benjamin Colley accompanied her to Barnsley. After an evening meeting there, urgent business required their return home that night. H. Field, hearing of their intention, endeavoured to dissuade them from going, and on their pleading the necessity of it, said, "Well, friends, if you do it I have a strong apprehension that you may be robbed on the way. You had better wait till to-morrow morning." But, being two together, and having good horses, they nevertheless concluded on going. On parting from them she said again, "I shall be very glad if you escape being robbed." They had gone about half-way to Sheffield, riding near one another, in earnest conversation on some interesting subject, when, suddenly, a man sprung from the roadside, to take hold of one of the bridles, while others behind, also tried to seize the horses, and another man, armed, was drawing near. The Friends so quickly put their horses at full speed, that the man who had seized the bridle was thrown on one side, and those behind let go their hold. A shrill whistle answered by another right before them, increased their sense of danger, but they had no other course than to go forward, which they did at full gallop. The night was dark, and they got home safely. Two days after, H. Field was at Ackworth school, when she met with some Friends from Sheffield, of whom she inquired if W. H. and B. C. had returned home safely from Barnsley. Being told

that they had, she said, "I am very glad, for I feared they might be robbed on their way that night."

I recovered so rapidly that the 30th of the First month I was able to be dressed, and to ride to meeting; I had hoped to have sat the meeting silently, engaged in pouring forth my soul with gratitude before God, and worshipping his great and adorable name. But He, whom I desire to serve, and who for the very purpose that I should serve Him, has again preserved my life, when on the very brink of destruction, saw meet to introduce me into deep feeling and exercise with a commission to proclaim the message given me for that congregation. I did not know that I was able to stand on my feet, but He who is the God of everlasting strength helped his poor servant. It was a very solemn season; deep reverence was the clothing of many of our minds. I forgot that I had any bodily ailment, and contrary to the apprehension of my friends who thought that after such exertion I should be quite sick, I came down stairs in the evening, and, amidst a numerous company of Friends who had collected in the large parlour of my dear friend, Wm. Hargreaves, we had a refreshing religious season together, and the stream of the Gospel was permitted to flow among us. My bodily strength felt so much renewed that I saw my way open to proceed on the embassy for which I have been sent to these nations. Great is the Lord, and glorious is his holy name!

Accompanied by my kind friends, Wm. Hargreaves and his daughter Lydia, who has a good gift in the ministry, we left Sheffield the 1st of the Second month, 1832. Riding in an easy, four-wheeled carriage, I bore the fatigue of travelling with tolerable ease, as well as the sitting, and the exercises of several meetings I had on the way to Birmingham.

Here my beloved friend, William Allen, came to join me for awhile. It was very grateful to have his company at the meetings in Birmingham, especially one on First-day evening, which was largely attended by the inhabitants. Dear William had excellent testimonies to bear to the Truth. We afterwards had several meetings on our way to Bristol, and

at Worcester we met very agreeably with Doctor Thomas, who had bestowed so much attention on my dear Allen during the illness he had on the island of Zante. He gave us the affecting intelligence of the destruction by fire of the part of Constantinople where we lodged when there; the whole of Pera was reduced to ashes. Great devastations have been made in that city since we left it, by the plague, civil commotions, and fires. Many, under such awful visitations, look no further than chance, as they call it; but in the language of the prophet, we rather should conclude, "Is there evil in a city and the Lord has not done it?" My soul is often bowed very reverently before the Lord, in desire that the inhabitants of the nations would look to him under the various scourges whereby they are afflicted. The cholera at present makes fearful and rapid progress in many places; great is the mortality caused by it.

We came to Bristol the 10th instant, and continued a few days there, having several meetings and visiting some families under affliction; this is a service that I feel often laid upon me; I believe some of these visits are rendered profitable; they are so to me frequently, for truly it is better to go to the house of mourning than to that of mirth.

We then had several public meetings, and others among Friends generally, through Devonshire and Cornwall as far as Falmouth. Some of these meetings, held among the lead mines, were very interesting. Vital religion has progressed among many of these people since my first visit to them. The education of the children has, by the Lord's blessing, contributed to the moral reform of the parents. Great brokenness of spirit has sometimes appeared to extend over the large company collected. May the Lord bless his work among that people and everywhere. The dear Redeemer saith, "My Father worketh hitherto, and I work," and it is a marvellous work.

The desire of his heart respecting a companion on the Continent appeared likely to be granted; and a little later he writes:

My beloved friend, William Allen, left me at Falmouth, the 2nd of Third month, to return to London, to make preparation for being in readiness to join me in my contemplated religious engagements on the Continent, the weight of which service is now upon him.

There are valuable Friends in Cornwall. Some among the young people are very hopeful. A little company at Tavistock has much interested me. That meeting was established since my last visit to that town. A young man, educated in the Episcopal church, was from a child seriously inclined, and sought frequently for places of retirement to put up his prayers to the Lord. As he grew up his heart became enlarged in the fear and love of God, so that the pleasures of the world had no attractions for him; but his delight was to retire into the woods or lonely places to wait upon the Lord. He knew nothing of Friends, and the manner he had heard them spoken of, rather prejudiced his mind against them.

A few others joined him in retiring for devotional purposes. They became acquainted with the Society, and were fully convinced of the correctness of its Christian principles; they one after another applied to be received as members, and finally a meeting was established among them. There are nearly forty, and a number of others are under convincement. The meeting we had with them was solemn; they appeared well acquainted with that unction that the Apostle told the believers they had received of God and which teacheth all things, so that they had no need that any man should teach them.

The cholera is spreading in various parts of this nation; the malignity of this disease is particularly manifest in persons of intemperate habits. It is a pleasing circumstance that, as the disease spreads, temperance societies increase, and the number of those who join them multiplies daily.

I returned to Bristol by way of Wellington, Exeter, &c., and tarried awhile in some of those places as well as at Bristol, visiting many Friends in their families. It is an arduous service; the Lord condescended very graciously to

enable me to perform it with peace of mind, and also, I hope, to bless the little bread that he gave me to hand forth from house to house.

From Bristol I went through Gloucester and Oxfordshire, having meetings among Friends and others; but the effects of the injury I sustained in Yorkshire increased considerably, so that I was under much suffering, especially in my shoulder and chest, and it became necessary to lay by for awhile to recruit my health. Some of my friends thought there was no prospect that I could recover, the disease having, as it appeared, made considerable progress; but I so felt the weight of the service the Lord calls me to perform on the European Continent, particularly in Spain, that I could not see that the end of my earthly race had yet come. I felt confident that if I was required to go to those nations my life would be prolonged, and strength would be given for that work. Seeing however that I must give up to be nursed, I thought it best to go to the house of my beloved friend, William Allen, at Stoke Newington, a distance of upwards of one hundred miles, which those about me thought I was not able to perform. The inflammation on my chest was considerable, and I had a high fever; but the Lord helped me. My kind friend and his wife met me on the way with their carriage.

I was so well cared for by these dear friends and the medical attendants, but, especially, by the Physician of value, the Lord, my saving strength and Redeemer, that I was able to go to Tottenham, the 20th of Fourth month, to my valuable friend, Mary Stacey's.

Soon after coming to Tottenham, I was able to attend meetings again, which I did diligently, in and about London, as they came in course. I sat in silence in most of them. Deep was my soul's travail; but silent exercise and prayer unto God were my proper service. It is a great favour, in our distress, to be able to find access to Him who is a God that heareth prayer. Fervent have been my secret intercessions for the people to whom I am united in Christian fellowship,—for this nation,—for those on the Continent, that I

have visited, — and those to whom the Lord is inclining my heart to go shortly in the love and service of his glorious Gospel.

My way having opened again for religious service, I had several public meetings in and about London. The spreading of the cholera in some parts of this city and neighborhood, has brought seriousness over many minds, and thereby the hearts of some are perhaps the more open to receive the testimony to the Truth given me to bear among them. O! that the people would learn righteousness under these visitations of affliction! The mortality in Paris is great.

Stephen Grellet now attended the Yearly Meeting in London: in reference to which he remarks: —

Sixth month, 2nd. The Yearly Meeting concluded this day. There was a living travail of spirit prevalent. The Lord and his Truth were exalted. The Lord alone can frustrate the designs of Satan. I rejoice in the belief that many beloved brethren and sisters are sensible of the danger of his devices, and that watchfulness unto prayer is the position occupied by many of these.

My dear friend, William Allen, obtained from the Meeting of Ministers and Elders, their certificate of unity in his religious concern to unite with me in parts of my contemplated Gospel labours on the Continent, as his way therein may open.

Sixth month, 28th. After the Yearly Meeting, I went to the Quarterly Meetings of Essex, Suffolk and Norfolk, and had some large public meetings. These services lay with weight upon my mind to be discharged, before I could feel at liberty to proceed for the Continent.

I returned to London in time to attend their Quarterly Meeting, which was a solemn one, — as was the parting, for a season only, perhaps, from friends tenderly beloved in the Truth.

A few days before his departure for Holland, he writes

TO LYDIA HARGREAVES.

Stoke Newington, 6th mo. 30th, 1832.

At Norwich I had the pleasure of seeing Jonathan Backhouse. Four weeks before, he and his wife had been at Burlington, with my dear wife and daughter. Thus, besides letters, I had tidings from an eye witness. My daughter was pretty well, and her beloved mother able to get to meeting,—not much further than from your house to the gate.* * * May we not hope that day by day we are drawing nearer to our port, and that even some of those storms that assail us and sometimes threaten to overwhelm our very frail bark, impel us much faster towards the destined haven, than mere sunshine and calm would do? When under heavy pressure, discouragement may often prevail, but in drawing near to our Holy Redeemer, these very trials become sanctified to us. They have been so many a time.

CHAPTER LI.

Fourth visit to Europe.

Holland.—The Rhine Country.—Pyrmont.—Minden.

Since his landing at Liverpool, Stephen Grellet had spent a whole year in diligently labouring in the service of the Gospel among his brethren in religious profession, and the community at large in England. He now went forth, for the last time, as an ambassador for Christ to nations of another language. His "Fourth Missionary Journey" on the Continent of Europe was the most extensive one. It embraced parts of Holland, some of the minor states of Germany, the dominions of Prussia, Saxony, Bohemia, Austria and Hungary, Bavaria, Wirtemberg, Switzerland, Piedmont, France and Spain. The difficulties of such an undertaking were obvious, but "eternal wisdom was his guide,—his help Omnipotence." He had now grown grey in the service of the Lord; and the richness of his personal experience gave peculiar interest to this labour of love, and brightness to this work of faith. It was like distributing the well ripened fruit of his autumn life.

His records continue the thread of the narrative:

Seventh month, 4th, 1832. In company with dear Wm. Allen I left London yesterday, by the steamer *Atwood*, and came to Tiengermeten Island in Holland, where, on account

of the cholera, a quarantine has to be performed. We are much crowded on the vessel, there being many passengers; but we are under the necessity of remaining on board as the number of persons on the quarantine ground is such, that all the buildings there are crowded; they have come from France, England, and other parts.

8th. Three men on board our vessel were taken with cholera, and died in the course of twenty-four hours; so that our prospects were gloomy. The day before these men were taken ill, we had a religious meeting on board the steamer. I had noticed that several of them took strong drink to excess; I pleaded earnestly with them on that account, setting before them the evil of such a practice, rehearsing the Scripture assertion, that drunkards are excluded from the kingdom of God, unless they are favoured by his grace to come to repentance and faith in Christ, and witness amendment of life; these very men were also among those to whom we gave religious tracts, and whom we noticed engaged that afternoon in reading them. May the Lord have favoured them, at the eleventh hour, availingly to supplicate his holy name!

Dear Allen, at the time of our private devotion, this evening, opened the Bible on the 91st Psalm. The Lord permitted it to be a word of encouragement and consolation to us; through his Divine favour our trust and confidence in him, the God of our life and of our salvation, have been renewed, and our faith confirmed in the promise of the blessed Redeemer, "Lo, I am with you always, even to the end of the world."

9th. As the *Atwood* was going back to England, the passengers on her had to come to the quarantine ground on the island. The only vacant place, in which we could obtain shelter, is a large building like a barn, used to put merchandise in, which also has to perform quarantine. The air has free course through every part of the building, even the flooring, which is elevated about three feet from the ground, and consists of very narrow boards, about three inches apart from one another. In a corner of this building, which soon

became crowded by our fellow passengers, we placed our trunks and baggage, on the open floor. We so contrived it that it might serve us as seats, table, and place to lie down on; and we felt very contented in the will of God, with our situation. It being First-day, we held our little meeting, and our spirits were sweetly refreshed in the Lord's presence; for we were made partakers of his gracious promise to the two or three that are met in his name. Our spirits were contrited, and very reverently bowed with gratitude before Him who, amidst our outward difficulties and gloomy prospects, ministered to us from his presence. It is well we have provided ourselves with a tea kettle and some small requirements of that kind, as on our journey through Russia, Greece, &c., some years since, for this appears to be the most inconvenient place that could have been chosen for a quarantine ground, and the most destitute of accommodation. This is however an extraordinary circumstance. They have never been so crowded before, and preparations are making to bring in provisions. We find it necessary to boil the water, and let it settle before we can drink it, and even then it has a sickly taste.

10th. Several persons who were here before us, have been liberated from the quarantine. We now occupy the places of some of these, and have the benefit of a chamber to ourselves, which is a great privilege; though we are annoyed by swarms of mosquitos and other unpleasant insects, which prevent us from obtaining much sleep. There has not been any other case of cholera since we landed, but we hear that four of the crew of the *Atwood* were attacked with this fearful disease, on her return to London. The origin of the name of this island, Tiengermeten, which signifies ten acres, is, that formerly this was the whole of the land it contained, but, of latter time, the washing of the sea has every year added to its size, so that now it requires three hours for a fast walker to go round it. The owner, however, continues to pay taxes on ten acres only, though he has rented to the Government one hundred acres, on which the quarantine ground and buildings stand, and he has two farms on it beside.

The room joining ours, is occupied by the Baron de Falck and his wife. He was the Dutch Ambassador in London. They were returning to Holland by way of France, hoping that they should have a shorter quarantine to perform, but have been sent here. We have some religious opportunities with his family, and others, who sit down with us in our little meetings for Divine worship. There are here persons of various nations. It affords us an opportunity to supply them with copies of the Scriptures, and religious tracts, which the days of leisure they have here give time to peruse. We are pleased in observing an increase of seriousness in many, and a disposition to make further inquiries respecting the ground of the hope of salvation. Our detention on this island is not, we trust, without a service. May the Lord render it a blessing to those with whom we mingle!

12th. We have letters from London conveying the affecting intelligence of the decease of that devoted servant of the Lord, Hannah Kilham, who was on her second religious visit in Africa. She has spent much time and arduous labour in endeavouring to promote the religious and moral education of the people in Africa; her labours were particularly among the Foolahs and the surrounding nations; she had also established several schools among their children; fruits to the Lord's praise are brought forth by many who by her instrumentality have come to the knowledge and love of the Saviour. Now she has ceased from her labours, but her works of love remain to the glory of God!

We were released from our quarantine on the 15th. The preceding evening we had a satisfactory parting opportunity with the Dutch Ambassador and his family; a sister of his wife, a pious person, was now present; she had come on purpose to see her sister; they had not been together for years, and to have the pleasure to be with her, she submitted cheerfully to all the privations of this unhealthy island. We came the same afternoon to Rotterdam; the country is very flat; we crossed dyke after dyke. The land is in a high state of cultivation, and has many fruit trees upon it; the

pastures are luxuriant; the cattle beautiful, being of the species that appear as if they had a white sheet over their backs; they give abundance of milk; the premises about the farms are neat and clean; their milk vessels of wood are quite white, and their kettles of brass like shining gold.

We found John S. Mollet, from Amsterdam, who had kindly come to meet us, and to act as our interpreter. We are much favoured in this particular, now, as we were on our preceding visit to the Continent; to the Lord our bountiful provider is the praise ascribed! We three sat down together and held our little meeting; it was a season of lowness and much poverty, attended also with a feeling of weight on account of the service that may be required of us. Our prayers unto the Lord were that he would direct us in the way he would have us to go, and enable us to perform whatever he may require. I feel very poor and stripped, but our sufficiency is of God. It is He who giveth to his servants both to will and to do of his good pleasure. Of this we were made sensible that very evening at John Lamming's. He is a benevolent and pious man, and has also an interesting family, who evince that the religious care bestowed on them by their parents is attended with the Lord's blessing. As we were sitting silently with them, the clergyman of the English Church and that of the Presbyterian both came in; we could not flinch from proceeding in the religious opportunity we had with the family; the clergymen were serious, and we believe it was an evening profitably spent.

16th. Early this morning we made a satisfactory visit to the Baron Makey, Director of the Post Office; he is a spiritually-minded man, and not only believes in the influences of the Holy Spirit on the heart of man, but he seeks frequently in places of retirement to have communion with God, and to participate in the refreshings from his Divine presence; he believes that the Spirit is one of the blessed gifts of the Redeemer, the Lord Jesus Christ; therefore the more highly he values the gift, the more also he loves and

reverences the gracious dispenser of it, for it is the fruit of his love and the purchase of the atoning sacrifice of himself for us. We were afterwards with the Baron La Deboar, who is a useful and benevolent man. The two clergymen we were with yesterday, having heard that we were there, came to meet us again, bringing with them the clergyman of the Dutch Kirk; they seem to wish to be in our company, not for disputation, nor to enter into controversy, but to inquire into some of our Christian principles; we had an opportunity of setting before them our views of the nature of pure Christianity, and the qualifications for a minister of Christ. We forwarded to the quarantine on the little island a parcel of Bibles and Testaments in several languages, for the use of those who may yet come there. We also visited and had religious opportunities in their prison and schools; in one of these for the poor there are about one thousand children. We felt much for the people of that city, but we did not find that which would have warranted us to appoint a meeting there. The cholera has made its appearance in this neighborhood, particularly about the Hague. We accept with gratitude our release from going to that place.

We came to Amsterdam on the 18th, and visited the Infant School, supported out of the interest of the residue of the money proceeding from the share of John Warder in the prizes made during the war by a vessel in which he was concerned.* They have now upwards of sixty children in

* Before his removal from England, the late John Warder, of Philadelphia, had some share in a vessel which, contrary to his earnest expostulation, was armed by his partners, who were not members of the Society of Friends. During the war with Holland she captured a Dutch vessel of considerable value. John Warder's share of the prize-money was handed over to him; but, with noble consistency of character, in the faithful support of a Christian testimony against all wars and fightings, he declined to appropriate the sum to his own use. Great efforts were made to find out the real owners of the property, and, as far as was practicable, it was restored to them. But some could never be traced, and, being originally derived from Holland, it was ultimately thought most in accordance with strict justice, to appropriate the residue to Dutch purposes. The result was the establishment and support of the Infant School at Amsterdam alluded to. It was the first of the kind in Holland, and now similar institutions are very general in that kingdom.

that school. The building purchased for the purpose is a convenient one, and the matron, under whose especial care it is placed, appears to act the part of a mother and of a Christian towards those young children. Our testimony against war is exalted through this act of justice and benevolence. Many persons come to visit the establishment.

We had several meetings in Friends' meeting-house which is a convenient one; others were held at the house of J. Muller, a pious Menonist, and in some other places. One of these was attended by many of the principal inhabitants of this city; as they generally understand French, I spoke in that language. In the other meetings J. S. Mollet interpreted for dear Allen and myself. All these meetings were quiet, and some of them solemn. There are piously-minded persons in this city, towards whom we felt strong attractions in the love of Christ; we visited a number of them in their families to our comfort and edification.

J. S. Mollet accompanying us, we went to Zwolle. I was in that place nineteen years ago, when my way was hedged up, so that I could not have any meeting among the people. We feel ourselves situated in like manner at present. There is much bigotry among the Romanists, and the Protestants are either swallowed up in the pursuit of the gain and pleasure of the world, or strongly entrenched in a self-righteous spirit. I doubt not, however, that the Lord has here a few names, even as in Sardis, that love and fear him.

On our way to the colony of Fredericksoord, most of the road we travelled, as far as Meppel and Steenwyk, is similar to that from Amsterdam to Zwolle, a smooth, beautiful pavement made of hard bricks. It is like riding over the floor of a chamber. The sides of the road also are planted with fine shady trees. At regular distances there are clusters of them, and seats for foot travellers to rest themselves, and fountains of good water. From Meppel to Steenwyk we passed through a village, three miles in length. The houses, or rather comfortless cabins, are about three hundred yards apart from each other, and are erected on a low, flat morass. They have no chimney, and the smoke of the turf which they

burn escapes through the door. They appear to have very little land cultivated about them, or indeed fit for it; but the people derive their sustenance from the cattle that feed on these marshes, and the produce of bees, of which they have a considerable number. Every family is provided with boats, to which they are frequently obliged to resort, by the rising of the water that surrounds them.

Of the interesting establishments for the poor, commenced under the superintendence of General van der Bosch, S. G. gives the following account.—

Fredericksoord, which is colony number one, is the largest and the first that was formed. Number two, called Williamsoord, is very near it. Also number three, which as yet is but small. The colonists were formerly paupers, and led a miserable life, in abject poverty. The land, on which they are now settled was, a few years since, a barren heath. They were at first supplied with tools to work with, food, &c. Now, that tract of country is covered with neat, comfortable cottages, to each of which is attached a piece of ground of twelve or fifteen acres, sufficient to support a family. The ground thus reclaimed by industry, resembles a cultivated garden or fertile field. Besides numerous cottages, there are workshops, storehouses, &c. These three colonies contain together several thousand persons. A number of poor orphans, of a suitable age, are placed as apprentices to farmers, or to learn various mechanical arts. We had some religious opportunities among them, and had satisfaction in visiting many of these people in their families. A small part of the produce of their industry is yearly applied to refund the advance of money made them to build their houses, or to purchase provisions, till they could raise them themselves. They are now generally surrounded with many comforts, have good clothes, and on First-days, both the parents and children are well dressed.

From these colonies, we went to Ommerschans. This establishment has on it a poorhouse and a workhouse. The

country through which we travelled to it, much resembles the very poor pine and sandy land in the western parts of the State of New Jersey, United States. This colony was formed by a benevolent society at the Hague, which was joined by similar philanthropic persons at Amsterdam, and was patronized by the Government. They purchased a tract of land of this poor soil. A canal which passes through it has been connected with the Zuider Zee. This gives them great facility for bringing manure from the cities, and for having their produce, or manufactured articles, conveyed to market. A large portion of the land is now rendered very productive. Part of this establishment is for those who, some years past, were inmates of poor-houses, vagrants, &c., whose labour was chiefly to rasp logwood. They were then in dirty crowded places; now, they have good accommodation. Besides the cultivation of the land, they have several kinds of manufactories. The other establishment is composed of such as formerly occupied penitentiaries or prisons. They are engaged pretty much in the same kind of labour as the others, but do not enjoy so much liberty, and are under the strict oversight of soldiers. They have many children among them, the offspring of these people or of others of the same character, who receive good schooling, and respecting whom some good hope might be entertained were they kept separate from those that have grown up in vice. These interesting establishments support themselves, and provide a fund also, to be distributed among the prisoners, when their time of confinement expires. As in each, both Papists and Protestants are confined, they have the privilege of having their meetings for worship, separate. We had several meetings among them, each denomination by themselves. We had also religious opportunities in the schools, and in their hospital, where our hearts were sickened at the sight of the miserable and suffering condition into which vice and depravity have reduced many of our poor fellow beings; if they would learn by the things that they suffer, it would be a delightful prospect, and greatly mitigate our distress and solicitude on their account.

We returned to Zwolle, and, no way opening for the relief of our minds towards the people there, we prepared to go towards Dusseldorf. However, the evening before our departure, about one hundred and fifty persons collected at our inn; they behaved with propriety, but there was not much openness for Gospel labour among them. We left them with a heavy heart. We travelled through several fortified places, which are numerous in Holland; among others, we went through Deventer. Nineteen years ago I had a narrow escape from being shut up in some of these places by a part of the French army that occupied those fortresses for some time, after the Allies had entered France. We tarried a little while at Arnheim, and entered Prussia at Elten. As we had left Amsterdam previous to any appearance of the cholera there, we were allowed to enter that kingdom without performing quarantine on the frontiers.

At Dusseldorf there are some valuable and benevolent persons. But since we left Zwolle our spirits have continued day by day to be greatly depressed; darkness and ignorance prevail to a high degree among the Roman Catholics where we have travelled. I felt anxious also on my own account, how far my health would allow me to prosecute our journey; but since coming to Elberfeld we have been comforted and cheered various ways; letters from England and America do not represent the spread of the cholera, and the mortality thereby, such as to warrant the statements that we have seen. Here also we met with a number of those pious individuals with whom I mingled years ago, at a time when they were under severe trials, and when the Lord condescended to cause the consolations of his Gospel to flow among them in such a peculiar manner that the remembrance of it continues to be fresh with many of the people, both of Elberfeld and Barmen, which are only two and a half miles apart.

Seventh month, 29th. Since I was here a meeting has been established at Barmen, composed of persons who have become convinced of our religious principles; some of these are in a tender state of mind. This morning we had

a meeting with them; there was a solemn covering over us during the time we spent in silence together, attended with an evidence, as we thought, that this people are owned of the Lord, and are acquainted with the teachings of his Spirit, through the influences of which they are enabled to perform acceptable worship unto God in spirit and in truth. Some of them have known the baptizing power of the Truth, and have been strengthened to bear, with Christian fortitude and cheerful submission, severe trials that they had to endure in consequence of their allegiance to Christ, and their faithful adherence to some of those testimonies to the Truth which they feel called upon conscientiously to maintain. Our friend, J. S. Mollet, who has come with us thus far, continues to be our faithful helper in interpreting for us as occasion requires. Several of these dear people have come from among the Roman Catholics. In the evening we had a meeting held in a spacious house between the two towns, which was selected as the best calculated to accommodate the inhabitants of both. It was a good, solemn meeting; the baptizing power of the Spirit of Truth was over us, under the humbling sense of which many of the people were contrited. Among those present were some of the Roman Catholic priests who years ago suffered much persecution in Bavaria and Austria, in consequence of having become convinced of the errors of Popery, and preaching that salvation which is by Christ alone. One of these is Lindel, with whom I have had much satisfaction; he is a spiritually-minded man, of a meek and quiet spirit.*

* Lindel had been a Roman Catholic priest in a parish near Munich, and was one of those who, along with Boos, Gossner and others, had been brought to the saving knowledge of the Truth. He began to preach the Gospel in its purity to his parishioners. His preaching was attended with extraordinary power from on high, so that a great part of his parish were brought under the influence of the Holy Spirit, and converted. His fame spread, and multitudes flocked to hear him from all the surrounding country. Many came under the saving power of Divine grace. This could not be tolerated in a country like Bavaria, where Romanism was predominant. Persecution was raised against him and his converts. He was thrown into prison, and forbidden to preach any more in the

30th. We visited a number of pious families to our mutual edification. At four, p.m., we had another meeting

name of Jesus. Finding that they could not be allowed to worship God in simplicity in their native land, he and his converts resolved to seek an asylum in some country where they might enjoy liberty of conscience. What the Lord was doing for Russia, and the patronage the Emperor Alexander gave to the Bible Society, was by this time noised all over Europe. These good people, therefore, turned their attention to Russia. Lindel wrote to the Emperor, through Prince Galitzin, giving a full account of the state of things, and asking for a place of refuge for himself and his associates. His application was well received by the Emperor. Lands were allotted to them in Bessarabia, and the Russian Minister at Munich was ordered to procure the permission of the Bavarian Government for them to leave the country and settle in Russia, as soon as they could dispose of their property, and leave their native land. He was instructed also to procure the liberation of Lindel from prison, and to send him on to Petersburg immediately.

On his arrival at Petersburg, the Emperor ordered one of the Catholic chapels to be placed at his disposal, where he might preach the Gospel to all who chose to come to hear him. This was a sad blow to the Papists; but they could not help themselves. Lindel was soon flocked to by hundreds of all denominations who understood German, and numbers, by his means, were converted to God. This continued for some time, and afterwards Lindel was going on comfortably with his colony of adherents in Bessarabia, and getting them into good order. Religion was thriving among them, and they looked up to him not only as a preacher, but as a father. Their worship was more Protestant than Catholic, a crime not to be forgiven, as he was changing their religion.—(See *W. Allen's Life, vol.* 2, *p.* 279.) He had in fact changed his own, inasmuch as he had married. This was taken no notice of, apparently, at the time; but when his wife brought him a son, a hue and cry was raised against him, as an apostate from everything that was good, and especially from the "Holy Catholic Church." How this should have told against him in Russia, it is not very easy to say, seeing that all parish priests there are obliged to marry before they can be ordained. But there was a wheel within a wheel. The Jesuit Metternich was at work, and he had got Count Aretcheoff completely in his net; and together they made the Emperor believe that Lindel had committed such a scandal against religion that he ought not to be tolerated. The consequence was, that he was ordered to leave the empire on the shortest notice, and proceed by way of Poland to Germany, where, however, he was well received by the King of Prussia, and where he joined the Protestant Church.—See "*Book for every Land,*" &c., by the late John Patterson. Edited by W. Alexander.

with those in profession with us; after which, endeavouring to be better acquainted with their circumstances, we found that by the jealousy of the Popish priests, the magistrates have brought some of them under actual suffering; some for having married after the manner of Friends; others on account of their militia laws which are very severe; others because they could not conscientiously take off their hats in the Courts of Justice where they were summoned. We have, in consequence, been with several of the chief magistrates and officers of government, to whom we have explained what are Friends' principles, and the conscientous ground on which they act. We hope that relief will be granted them. D. Kemp, one of the most influential men both here and in Berlin, is very open to us, and disposed to obtain all the relief he can for these dear people. In the evening we had another meeting in Elberfeld; it was attended by many of their chief men and pious persons; their hearts appeared open to receive the Gospel Truths given us to declare among them.

31st. Accompanied by D. Kemp we went to Werden, eighteen miles, to visit a large prison for convicts; it is a spacious place, kept in good order, very clean and airy. It looks like a manufacturing town; they spin, weave, and make a variety of clothing, shoes, &c. Each man has a certain daily task given him to do, and he is paid for what he does more. By this means some of the prisoners have a handsome sum given them when they are discharged, so that they are at once enabled to support themselves, and have also acquired habits of industry and sobriety. The Protestants and Roman Catholics have each a clergyman attached to the prison, to give them respectively religious instruction. We were pleased with the young Protestant minister, who appears to have at heart the well being of the prisoners, both respecting their morality and their religious principles. Our meeting among these prisoners was as satisfactory as any we have had in any prison; the minds of many appear to have become soft. We returned to Elberfeld in the evening, when several pious persons of the city and from Bar-

men met us at our inn, with whom we had a precious parting opportunity.

A little after nine o'clock the same evening, we set off for Pyrmont, leaving behind us our dear friend, J. S. Mollet, hoping that our blessed Lord and Master will provide us with another interpreter, as we may need. On our way we visited Bielefeld and Herford. We passed through a fruitful country, in a high state of cultivation, where, beside the large quantity of grain raised, a good deal of linen is manufactured. Cottages are numerous, and each of these is a little manufactory, whilst neatness and comfort surround it. How far preferable is this system to those large manufactories or great farms, where the poor labourers are kept in abject poverty, and in a degraded state.

On the 3d and 4th of Eighth month, we visited those who are in religious profession with us, in and near Pyrmont. Louis Seebohm accompanied us as interpreter. He is an excellent one. I find the little company of professors with us in these parts in a more hopeful state than when I was with them before. Love and harmony prevail in a good degree among them. There are also several interesting young persons. In some of our religious opportunities there was tenderness of spirit manifested, with an evidence that the knowledge and love of the blessed Redeemer, the Lord Jesus Christ, has taken root in some of their minds, whereby fruits unto holiness may be hoped for, to the glory of God.

On First-day, the meeting-house of Friends, which stands near one of the avenues leading to the mineral springs, was attended by a considerable number of those who resort here from various parts, to drink the waters. Many in the meeting were serious, and manifested a reverent frame of mind; but others were unsettled, evincing that curiosity only had brought them there, and they added greatly to the exercise of our minds; but, keeping closely under the guidance of the Lord's Spirit, he enabled us, his dependent servants, to minister to the several conditions of that mixed company. The Lord Jesus Christ was preached as the Saviour of men. His various offices were set forth, and his holy name was exalted.

Our minds, however, did not feel fully clear of the weight of concern for the people, and at the close of the meeting we requested that those especially who love the Lord Jesus Christ, would favour us with their company that afternoon. A large number collected accordingly, and we have reason to conclude that they were generally of the description that we had desired. It was a good and solemn meeting; brokenness and contrition gave evidence of the religious sensibility of their spirits. Dear William Allen, as well as myself, felt our minds much relieved after that meeting, which concluded with prayer, thanksgiving and praise, to the Lord God Omnipotent and to the Lamb, through the Eternal Spirit.

We spent the ensuing day in preparing to have several religious tracts translated and printed in the German language, and in the evening had a meeting with those in Christian profession with us, and those who generally attend our meetings. We feel tenderly for this people, and we had a word of counsel and encouragement to administer to them.

We came to Minden on the 8th. On our entrance into that place, which has been strongly fortified since my former visit here, we were detained some time on account of a box, containing Bibles, books and pamphlets of a religious character, for distribution as we find occasion. They were taken to the custom-house, to which some of our friends had to go several times the next day; but at last they were returned to us.

Our minds here have been under depression. The state of religion is low. We also must be kept low ourselves, and suffer with the suffering seed. We have visited all those professing with us, in their several families. We had also a meeting with them. We were brought into near feelings of sympathy for a few Friends, in whom there is a living exercise of spirit, and we endeavoured, in the ability given, to encourage these in the patience and faith of the Gospel, and to strengthen that which remains in others. We had also a meeting for the inhabitants, which was held to satisfaction and the comfort of our minds, so that after it we

were, to a certain extent, relieved from the load we have had upon us since our first entering into this town. There being many soldiers in it, has a great tendency to spread demoralization among the people.

10th. We went to Eidinghausen, a village where several persons that profess with us reside; we visited them in their families, and had a meeting with them. The people there live, some might say, in ancient simplicity; under the same roof are the dwelling-house, the barn, the cowhouse, the stable for horses and their pigs, also the places for other live-stock, fowls, &c. The part occupied for the dwelling is at the further end of this large building, which has no chimney, so that the smoke makes its escape as it can from the sides or the roof, which is of thatched straw. We had a meeting in one of these places; it was largely attended by the villagers. It was a novel sight to us; we had on each side of us horses, cows, calves, sheep, &c.; but it seemed as if a total silence was spread over all these, as well as over the large company collected. I believe that during the whole time of the meeting, none of the lowing of the cattle, the bleating of the sheep, nor other noise was heard, though before and after the meeting they were pretty loud. Some of the dear people appear to have been much sheltered from the corruption prevailing in the world, and also to have minds acquainted with the power of redeeming love. We were sweetly refreshed among them. Here reside persons who, for the maintenance of our Christian testimony against war and blood-shedding, have suffered grievously. Some of the tortures they were put to were cruel and of long duration. One of our friends here has twice endured these tortures, and is now living; he is a pious, valuable man. Friends succeeded in having the case represented to the King, on which he was liberated, and the like tortures have not been inflicted since; but as the militia laws are not altered, similar cruelties may be renewed.

The next day we went to Hille, another village, where five persons only are in religious profession with us; but a few others under convincement join them in their meetings

for Divine worship. We had a meeting there, which was attended by most of the villagers. They are generally in low circumstances in life; but several of them appear acquainted with vital religion. Truly, it may be said, that to day and yesterday the Gospel was preached to the poor.

We returned to Minden and had other religious opportunities with Friends and the inhabitants; one of these was largely attended by the chief men of the place, and was a season of Divine favour. Here we received a deputation from some of the inhabitants of Herford, to request us to go back to them, stating that their houses and their hearts were open to us. We gave due consideration to the subject; but we did not apprehend it to be a service required of us. We sent them a word of encouragement to congregate together to wait and seek for the presence of Him who promised to be with the two or three, and consequently with the many, who meet in His name, that they might find Him to be the Minister of the Sanctuary, the High Priest of our Christian profession, who speaks as never man spoke; reminding them of the language of the Apostle, "Ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie."

Our minds being now released from these parts, we left Minden early in the morning on the 13th for Hanover.

CHAPTER LII.

Fourth visit to Europe.

Hanover.—Brunswick.—Quedlinburg.—Magdeburg.—Potsdam.—Berlin.

Their stay in Hanover and places on their way to Berlin was short; but in the Prussian capital they were detained nine days in the prosecution of the interesting objects of their Christian embassy. They met with many who "worshipped God, and whose hearts the Lord opened that they attended to the things which were spoken" by them.

On our way to Hanover, we tarried a few hours at Eilsen, near Bückeburg, a clean, beautiful place, of great resort, its mineral waters being in high repute. The grounds near it are extensive, parts of them covered with lofty trees reminded me of our dense forests in America. The air also is very pure; neither are they annoyed by insects. There are on the grounds many grottos and summer-houses, in which visitors can retire and be as private as they desire. We arrived the same evening at Hanover.

We wished to see the Duke of Cambridge, who made way very readily for our being with him the ensuing morning, the 14th. We were at first introduced into the drawing-room, where we found many persons, both of the military and civil departments. They soon gathered round us in a respectful manner. They made many inquiries respecting our Christian profession. Others were particularly desirous to obtain information respecting prisons, and the religious

and moral education of the children of the poor. After being with them nearly half an hour, the Duke sent us a message to go to his private apartment. He knows the manners of Friends, and took no notice of our appearing before him with our heads covered. He recognized William Allen, who had been with him in London; he listened with attention to what we had to communicate to him, and manifested great openness towards us. Here, also, we had to plead for full liberty of conscience. Their Society for the circulation of religious tracts has met with many impediments. Every sheet that is printed has to pass under the censorship of the military or civil department. We hope that some of the oppressive restrictions on the press will be removed.

We found here a few persons of piety, with whom we had satisfactory intercourse. Many of the houses in this place, as in Minden, are built in an antique style; the gable-ends face the street; the roofs are high and have three or four stories, and there are from four to six stories underneath, so that the buildings have a lofty appearance. As every story projects over its base about one foot, it renders the upper ones in the streets, which are generally narrow, so close to one another, that the inhabitants of the upper stories may almost touch hands. Some of the streets are far from being kept clean, and the free circulation of air being much impeded, they are rendered gloomy and unhealthy. This city is not very extensive, but as nearly every story accommodates one family, it contains from thirty to forty thousand inhabitants. The environs of the place compensate for the narrowness or confinement of their streets. They are planted handsomely with shrubberies and trees; have walks beautifully laid out and gravelled, with retired arbours where the people can sit down.

15th. Came to Brunswick. This town is kept more clean than Hanover. The environs are also beautiful. Here I found in the landlord of the hotel at which we put up, a Frenchman, who came from the vicinity of Limoges, the place of my nativity, and who, like myself and others of the nobillty, emigrated to Germany in the year 1791. We were

together in the same army; he continued in it after I left. The body of the army he was in was first sixteen thousand men strong, but it was so recruited from time to time, that he says they lost about fifty thousand men in that bloody war, and there was but a handful of them left at last. He was delighted to see me. He has a large family, and has made a handsome estate. I endeavoured to urge upon him the gratitude with which his mind should be clothed before the Lord, who, in such mercy and compassion, has preserved his life to this day, even when he beheld thousands fall around him, and had also to contemplate the great religious insensibility that was manifested by many of his companions to the last moments of their lives. This was such that, whilst their advanced posts were so near those of the French Revolutionists that though they could not see one another because of the darkness of the night, they could distinguish the sound of voices, and therefore spoke to one another only in a whisper, yet even then they were so intent on card-playing, that they did it by the aid of glow-worms. They held these in one hand and the cards in the other, now and then laying them aside, to fire upon the enemy in the direction of the voices, whilst they were fired at in return; though now and then some were killed, yet others would readily take their places, and continue the game! O the cruelty, the depravity and the wickedness that war brings with it! it baffles all attempt at description. We had a tendering religious opportunity with this person and his family; he accompanied us to the houses of some pious persons whom he wished to visit; one of these, Staubvasser, is a Moravian; his father was for years a devoted and useful missionary in South America. This man has an extensive manufactory of japanned articles made of papier-maché, out of the profits of which he has largely contributed to the benevolent exertions of the Moravians; he has a pious family.

16th. We came to Quedlinburg, through tedious and bad roads; this is a miserably built place. Our minds were brought under much exercise among them, but we saw no

way to obtain any relief. Our chief object in turning out of the great road to Berlin, was to visit a family here in religious profession with us; there were several formerly, but the Prince of this small principality, has in various ways persecuted them by imprisonment, confiscation of their property, and banishment. This family has suffered considerably; they have been banished three times, and it is most probable they will be again. We endeavoured to encourage them to live in the fear and love of God, and in the faith and patience of Christ. We wished to be with the Prince to plead before him the cause of conscience, but he was absent. We met with a few persons here, whose minds appeared open to receive what we apprehended was our religious duty to impart to them, and through whom also we hope that the Prince will hear some of the concerns we had wished for an opportunity to spread before him.

Thence we went to Magdeburg, which is a fortified place; the fortresses are considered to be particularly strong. It is a well-built city. many of the streets are wide and clean. It contains many inhabitants, but we could not come to the knowledge of any one with whom we could mingle in Christian fellowship; yet probably there are those unknown to us who love the Lord Jesus. As we walked the streets people of all descriptions stared at us as if we were strange beings; very probably they had not seen a Friend before.

On our way to Berlin we passed through Potsdam and some other towns, but we did not find anything to detain us among them. We came to Berlin early in the morning of the 19th. As we frequently travel during the night, we are enabled to save much time on the road. Soon after our arrival I went to see Gossner, one of those Roman Catholic priests convinced of the errors of Popery that I was with about nineteen years since at Munich. He, with others, underwent much persecution; being banished from Bavaria, he wandered to various places till he received an invitation to go to Russia; this was done through Prince Alexander Galitzin, whom I made acquainted, whilst at Petersburg, with the sufferings that Gossner and others had endured

on account of their faithfulness in maintaining sound Christian doctrines, in opposition to the errors of Popery in which they themselves had heretofore been involved. Gossner's labours, after coming to Petersburg, were chiefly among the Germans, who are pretty numerous in that city; the Divine unction attended his ministry, and the Lord's blessing upon it was such that it caused a great sensation in Petersburg. The religious meetings that he held were attended by a large number of persons, and such was the change in their lives, and the evidence of real piety apparent in many of them, that it excited the jealousy of some of the clergy of the Greek Church; and the more so because some of the Russians forsook them to attend the meetings held by Gossner. He preached Christ and the truths of the Gospel, divested of those inventions that the blind zeal and activity of man have mingled with it, particularly in the Roman Catholic, the Greek and other Churches. His great aim was to bring men to Christ, and to an acquaintance with the operation of the Holy Spirit on their own minds, and to encourage them watchfully and faithfully to attend to the dictates thereof, because it is the Spirit that leads into all Truth; it is He also who reproves or convinces the world of sin, of righteousness, and of judgment, according to the words of the Lord Jesus, "I will not leave you comfortless, but I will send you another comforter, even the Spirit of Truth," &c. Gossner's example was in harmony with his precepts; for he was frequently engaged in silently waiting on the Lord, seeking for the guidance of the Divine Spirit, and for his assistance in the performance of the solemn act of worship, which, as Christ said, is to be in spirit and in truth. Persecution here also was finally stirred up against him, and he was obliged to retire elsewhere. He came to Berlin; the King of Prussia, who had heard of his great piety, gave him a kind welcome. The Pastor of the Bohemian Church had lately deceased, and this appeared to be a field prepared for Gossner to enter into the labours of the Gospel. These Bohemians, or their parents, had been obliged to flee from their country on account of persecution

by the Romish Church. They now compose here a large church, which is also attended by many of the inhabitants, particularly of the pious in high rank, among whom Gossner has much place.

He continues, by letters, to extend his Christian care over those he has left at Petersburg, and he has satisfaction and consolation in that some of them maintain their integrity in the Truth, and their allegiance to Christ, whom they acknowledge and find to be their bishop to instruct them, and their high-priest to present their offerings unto God, whether they be prayers, or sacrifices of brokenness of heart and contrition of spirit. They know Him, also, as their Shepherd to lead them into, and feed them in, the pastures of Life. Thus, though they have none vocally to minister unto them, they forsake not the assembling of themselves together; their expectation being on the Lord alone, they are not disappointed, for he is ever nigh to all that wait upon him, and good to those that call upon him.

One of the pious nuns, the sister Ida, whom I saw at Munich, is with Gossner. We had, for a length of time, very little to communicate to one another by words; but we were all of us retired in reverent and solemn silence before God, and refreshed together under the precious evidence that our communion and fellowship is with the Father, and with the Son, Christ our Lord, through the Spirit. *

Dear Allen was not with me this morning; he needed rest after the past days of close engagements and travelling. Previous to leaving Gossner, I appointed a meeting for Divine worship, to be held this evening, of which he undertook to spread the information. Those that collected together on the occasion were generally persons of piety. It was a season when refreshings from the Lord's presence were very sweetly extended to us. We felt the baptizing power of the Spirit to bring us into the oneness, enabling us

* Dr. Paterson in the work already quoted, gives an interesting account of Gossner's labours in Russia, and the persecutions he endured. "Perhaps no individual," he says, "has done more for advancing the cause of the Saviour in the world than he has done."

reverently to worship the Father, and to drink together into the one Spirit. Among those present were Elsner,* the Secretary of the Bible Society here, and Charles La Roche, who is at the head of the department of the mines in this kingdom. One of them interpreted for dear Allen and for me.

20th. We visited some pious persons; one was Theodore Julius Gamet; his parents were of the French Refugees, during the persecution in that nation. There is a congregation of these in this city.

We were with the Count and Countess Von der Gröben; they are acquainted with vital religion. We thought we could salute the Countess as a disciple of the Lord Jesus. Meekness and humility are the clothing of her spirit. Though she is frequently with the Crown-Prince's wife, yet she mingles very seldom with the Court. Her visits to the Princess are of a private character, and her pious influence over her as it regards the principles and practice of genuine piety is considerable. This is also the case with the Count, her husband, towards the Prince. It was truly comforting to us and refreshing to our spirits to be with them.

We next went to Dr. Julius, Inspector of the prisons. He accompanied us to several other families, one of which is very zealous in acts of benevolence, reducing into practice what pure religion is described to be. In the afternoon, Doctor Julius still accompanying us, we visited a retreat for juvenile offenders, both boys and girls. During one half of the day they receive school learning and religious instruction. The other part is employed in manual labour, in or out of doors. The boys are extensively engaged in making screws; the girls have employment adapted to their sex. The manager of the establishment, and his wife, both have a benign look; they treat these juvenile offenders with kindness, and appear to rule them by love, and thereby to subjugate their tempers, and to correct their evil habits.

* It was at his suggestion that Tholuck wrote his "*Guido and Julius,*" — one of the best and most useful of his valuable works.

Great cleanliness and order prevail throughout the establishment. It is seven years only since it was founded. About one hundred and fifty have been discharged during that period, who appear to be entirely reclaimed from their vicious habits. Many of them are now engaged in business on their own account. Thirteen per cent. only have relapsed into their former evil courses. In order to prevent the exposure of their names whilst they are in this establishment, they are only known by the number given them on their entrance. The manager has such a peculiarly engaging way in imparting religious and moral instruction, that some of the inhabitants, even persons in high rank, attend the meetings held there on First-days, and bring their children with them. Doctor Julius interpreted to the inmates of that place what we felt it right to communicate to them.

21st. We visited several families of pious persons. We were particularly interested in that of Semler, Counsellor of State. He appears to be one who loves the Lord Jesus with sincerity; and he also manifests his love to man by his great benevolence. He takes much interest in promoting the religious education of the children of the poor. We were in an establishment under the especial care of the Baron von Kottwitz.* It is for the reception of poor families, destitute of a dwelling, who can be recommended as bearing a good character. Here they are provided with such kind of work as they are capable of. The children are kept and educated

* It was the contemplation of this Baron's Christian life, for he taught but little in *words*, that first led Tholuck to discover the true *Spirit of* Christianity; and it was he who is introduced in his "*Guido and Julius,*" as "father Abraham," and uttering those significant words: "The work of the Spirit of God at the present time (1823) is greater than you and most others imagine. The dawn is appearing of a great revival. There are hundreds of young men in every place awakened by the Spirit of God. Everywhere the truly converted are drawn closer together. Even science is becoming the servant and friend of the crucified One. ——Many an enlightened minister now proclaims the Gospel with power; many now unknown will come out. I see the morning, but the day I shall behold, not from hence, but from a higher place." See Tholuck's "*Guido and Julius;*" Martin's translation.—p. 121.

till suitable provision out of the house can be made for them. Each family has separate apartments, and there are at present eighty-four families in the establishment, composed of five hundred and fifty persons. The Baron extends a Christian care over them.

We were next in an institution for poor children, who are mostly orphans. It is supported by private contributions. They are taken in from about three years old. Many of these children are applied for by private families. Great attention is paid to place them out with those who will take proper care of them, and of their education. If not thus provided for, they are kept till they are fifteen years of age, during which time they receive an education to fit them for business. The establishment is for one hundred only. Many are continually on the list for admittance, and whenever there is a vacancy, the first on the list is allowed to enter.

In the evening I had another meeting at Gossner's, which my dear friend William Allen could not attend, being prevented by bodily indisposition, increased by our close engagements that day. It was a good meeting. Several who desire to be found in a state of acceptance before God, through the Redeeming Love of Christ, were present, and manifested brokenness of heart. Among these were the Countesses Dernath and Von der Gröben. After meeting I told one, who had on his military attire, and is of high rank, that he must strip off those marks of a man of war, and put on the Christian clothing, and give evidence that he is now enrolled under the banner of the Prince of Peace. He is in a visited and tender state of mind.

22nd. We were in several families; we feel great peace in that kind of service, when we have greater opportunity to mingle with their spirits, and to impart what we feel particularly towards them. In the evening we were at Count Von der Gröben's; several pious persons, generally of high station in life, attended; the Lord was nigh and gracious to us; we were enlarged in the Gospel among them; we held forth the terms on which alone we can have a good hope to

be of the number of the Lord's disciples; our hearts must not be divided; we must follow Christ wherever he leads.

23d. Accompanied by Dr. Julius, our valuable interpreter, we visited their large public schools, and then went to Von Rudloff's, Major General of the Army; he had called on us several times when we were out, and an appointment had been made for us at his house. We had wished to see him on account of the oppressive military laws under which our Friends at Minden and other places have so heavily suffered. It appears that, though occupying such a military post, he yet desires to obtain a part in the kingdom of God. He had invited a pretty numerous company of both sexes; and we had a very full opportunity to proclaim to them the way of life and salvation by Jesus Christ; describing also the nature of the Christian's warfare, and of the armour he is to be girded with,—weapons which are not carnal, but mighty through God; several present were greatly broken down. I cannot see how some of them can much longer wear the carnal sword, if they abide under the convictions that the Spirit of Truth has made upon them.

In the evening we had a meeting with the French Refugees, or rather their descendants; I needed no interpreter; there are some visited, humble spirits among them who are inquirers after the Truth. Our souls are reverently prostrated before God, who thus opens a door for us to proclaim his great and glorious name to the various classes of men, rich and poor, learned and unlearned. He is the God and Father of all, and Jesus Christ is the appointed Saviour of all, and therefore also a manifestation of the Spirit is given to all to profit withal,—even to obtain everlasting salvation.

24th. By appointment we visited this morning the Prince Wittgenstein; he is the King's Prime Minister; he received us with kindness and openness. We imparted to him several subjects that have rested with weight on our minds since our coming to Prussia, which we wished to be brought before the King for his consideration; and which the Prince has a full opportunity of doing, as he is daily with the King.

We met there, General Boye, who was with us yesterday at the Major General Rudloff's. From conscientious motives he has retired from a military life; he finds, he says, that a private character is more consistent with the Christian course which he desires to pursue. The Saviour said, "My kingdom is not of this world;" and the weapons of the Lord's servants are not carnal. He now devotes a portion of his time to benevolent objects; he accompanied us in a visit to the prisons and to the hospitals for the prisoners, and was our interpreter. We had also in company a young man of a very tender spirit, who from religious motives is much devoted to visiting the prisoners and the afflicted. In one of the prisons we met with about one hundred and fifty Jews, who composed a band of robbers linked together, but scattered over various parts of this kingdom. The prisoners are numerous; this is owing to the very slow process with which the laws are administered, which is a great injury; there are not any public executions; we are told that no life has been taken in this way since 1819, and they have no place abroad to transport their convicts to.

In the evening we had a religious meeting at the house of Elsner; we felt sweet unity and fellowship of spirit with many that met us there; I translated into French for dear Allen; those present generally understood that language. Elsner is a very useful and devoted man; besides the many thousand religious tracts that he translates, or has printed and puts in a way to be distributed through Germany, he takes journeys himself for the purpose. In this way he distributed about thirty thousand last year.

25th. At the suggestion of the Prince Wittgenstein, we went to see Köhler, Minister of the Interior. The Prince said that he might be of service to us in promoting some of our views and concerns for the better treatment and accommodation of the prisoners whom we had found very crowded in small apartments badly ventilated, so that the air is rendered very foul. We also thought that their ration of bread is too small, and the quality of it bad, so that their countenances bespoke their suffering condition. We hope now

that relief in these respects will be extended to them, and that by a more speedy administration of justice the number of those so confined will be considerably lessened.

We spent some time very agreeably with Gossner, who gave us further interesting accounts of his religious labours in Russia. It was his general practice there, as it is here also when other religious services do not prevent, to have a company of pious persons meet with him at his house in the evening; they spend together a considerable time in silence waiting on the Lord, thus reducing to practice what he frequently recommends to them in his public communications; for he believes in the truth of the Scripture assertion, "They that wait on the Lord shall renew their strength."

In the afternoon the prince Wittgenstein came to see us; he said that the King was desirous to be with us; but that he was very unwell, and therefore under the necessity to leave Berlin for his private summer-residence; he gave us also a kind message from the Crown Prince, telling us that he regretted not to be able to see us, being obliged to go immediately to Pomerania, but that the Royal Princess, his wife, wished to see us to-morrow morning, if we were not otherwise engaged; he also mentioned the names of several persons to whom he thought a visit from us would be of service, both as it regards them and the promotion of benevolence and piety. In the course of our conversation, allusion having been made to liberty of conscience, and to the sufferings to which the Menonists and Friends are subjected, under a military government, the way was open for us to lay before him the difficulties to which the little body of professors with us at Barmen are subjected by the clergy and magistrates, besides the severity of the militia laws; and we requested him to speak to the King on their behalf. He promised to do so, but as one who knows the world, he further said, "I advise you also to speak yourselves to the Minister of Worship, who has it in his power to give immediate relief to your Friends; kings often give fine words and promises, but all ends there; you want deeds, not words." Then he gave us the address of those we may see on these subjects, with liberty to use

his own name in speaking with them; he appears to understand the objects we have in view, and the nature of our Christian principles and religious testimonies. After speaking a few words to him in the love of Christ, he said, "I am convinced that I am not what I ought to be, but the Lord is pleased to grant me a hope in his Divine and unmerited mercy."

In the evening we received a visit from a young man, Leopold de Lücken, from the Duchy of Mecklenburg Schwerin; he is of a rich family, and appears to be very modest and of a humble mind; he apologized for intruding, as he said, upon us; his religious scruples induced him to withdraw from the meetings of the Lutheran church, in which he had been educated; he saw the inconsistency of their various forms and ceremonies with the purity and simplicity of Divine worship, as described by the dear Redeemer to the woman of Samaria, which is to be in spirit and in truth; neither could he reconcile the salaries received by clergymen for preaching, or otherwise officiating as ministers of Christ, with the commission to his messengers to preach His Gospel, "Freely ye have received, freely give." As the gift of the Holy Ghost is the free gift of God, and that of the ministry, and the many other gifts, as saith the Apostle, are by the same Spirit, he could not see how men professing to be servants of the Lord, could receive salaries for the performance of the sacred office, publicly avowing themselves thereby to be of the spirit so sharply reproved by Peter, in Simon Magus, who thought that the gift of God could be purchased with money, and consequently, if thus purchased, sold also for money. Paul, who well knew whence he had received the dispensation of the heavenly gift, said, "Woe unto me if I preach not the Gospel." His apprehension of the nature of the Christian baptism is, that the baptism of Christ is by the Holy Spirit, which is efficacious to those that receive it; for it stands not in outward forms or shadows, but in substance; it renders the recipient of it a new creature, therefore he could not conscientiously have his children sprinkled after the forms of

the Lutheran Church. These things, together with some others relating to his religious scruples, had brought persecution upon him; he had been twice imprisoned, had several fines of a hundred dollars levied upon him, and now he was banished; he was obliged to leave his wife behind in a state of bodily illness. He says that several other persons in the parts that he comes from are convinced of the same principles with himself, — convictions which have not been made by any outward instrumentality, but by the immediate operation of the Divine Spirit, which leads into all Truth, and by which the things of God are known, and the right understanding of the Holy Scriptures is given.

26th. Agreeably to the arrangement made by Prince Wittgenstein, we went this morning to the palace, to the Baron von Schilder, Grand Master of the Court; from the nature of his office we apprehended that we should only find in him a refined courtier. We felt pretty low in our minds, and our communication to each other was nearly in the language, "Can any good thing come out of Nazareth?" But very soon after being with the Baron we became convinced that it is unsafe to form any conclusion respecting characters before we have had an opportunity to know them. We soon found that as even Nero had among his household disciples of the Lord Jesus, so there are such also in this place. The Baron received us with Christian affection and tenderness. Instead of a haughty spirit, which we thought we should meet, we found in him lowliness and humility, even saying that he considered it a favour that the Lord had directed us to him. Having understood that the Prince Wittgenstein had recommended us to see the Minister of Worship, the Baron said he was his wife's father, and that he would introduce us to him. He then accompanied us to the old palace, where the Crown Prince and the Princess Royal, his wife, reside. We were immediately introduced into her private apartments, where she received us, accompanied by one of her attendant ladies only. She is sister of the present King of Bavaria, and remembers me when, some years since, I visited him and her father, who was then

living. She made some apology for desiring to see us, but wished to obtain correct information of our views respecting Divine worship, and the manner we conduct that solemn act; also respecting prayer, the ministry, women's preaching, the influence of the Divine Spirit on the heart of man, &c. Soon after she began to make inquiries into these interesting subjects, the Crown Prince, her husband, came in; he said he had succeeded in putting off his journey into Pomerania for a few hours, and availed himself of them to be with us. As he speaks good English, dear William Allen had a full opportunity with him; and I proceeded in French to answer the inquiries of the Princess, which appeared to proceed from a mind under religious exercise, and seeking after the Truth. This desire after the knowledge of the Truth began in her years since, when I was at Munich with the King, her father, and the Crown-Prince, her brother. She had also heard of the religious meetings I had then, which were attended by many of the people at Court. Here, again, by the Countess Von der Gröben and others she hears much of the spiritual doctrines held forth by Gossner, and of the seasons of silent retirement that they have with him. My mind was enlarged in the love of Christ, to give an answer to the several inquiries of the Princess. I drew her attention to the teachings of the Divine Spirit, which is ever near the believer in Christ, to direct and instruct him, to help us under all our infirmities, and to comfort us under all our trials. Her heart was open to receive the words of encouragement and consolation given me to communicate to her. Her spirit also was very tender. The conversation then became more general, with the Prince, particularly on the subject of liberty of conscience, and our Christian testimony against war, consistent with the precepts of Christ, that we should love one another, even our enemies, as He has loved us. He promised us to use his influence to promote this, and he hoped that the cruelties exercised by military laws against our Friends, or others, would never be enforced again. After a time of solemn silence, feeling my mind constrained by the power of Gospel love, I imparted to them my soul's concern

for them, that they may so live in the fear of God, and maintain the faith in our Lord Jesus Christ, that after witnessing the blessing of preservation from the many snares and temptations attending their high stations in life, they may, through the Redeeming love and mercy of God in Christ Jesus, become heirs of his everlasting salvation.

On parting, the Prince said that he regretted he could not be longer with us, that the King, his father, regretted also that his bodily indisposition prevented him from seeing us, remembering the visit that we both had made him, when he was in London, and that he would not fail to impart to him what we had said, especially on the subject of liberty of conscience, and the severity of the military laws, which, though not enforced at present, yet are not repealed. We told the Prince and his Princess, that they must expect themselves to have tribulations, if they were sincere in their desires to live a godly life in Christ Jesus; for, if they did so indeed, they could not please the world, and if a man will please the world, he is at enmity with God; further, we told them that, if they were true in their desires to be found followers of the Lord Jesus Christ, they must not stumble at the cross, but follow Him in the path of self denial. We parted from them in Christian affection.

That afternoon we had a meeting with a numerous company, who collected for the purpose at Gossner's. We had requested that the invitation might be especially extended to such as are known for their piety. We sat together a considerable time in solemn silence; truly those that are joined to the Lord are of one spirit; we were engaged, as being baptized together by the One Spirit, in offering to God spiritual worship; and as worship is not performed in silence only, but also by the offering up of every sacrifice and gift of his preparing, whether it be by the ministration of his glorious Gospel, or the offering at his sacred footstool of vocal prayers and intercessions, thanksgivings and praises, the Lord was pleased to call upon dear Allen to proclaim the truth of his Gospel of life and salvation among that interesting congregation, and to give us access to the place of

prayer, when, through the Spirit, living praises were offered up to God, and to the Lamb. It was truly consoling to behold so much of the oneness of spirit among that company, composed of such as are poor in this world, and of many others of the highest rank in life, but who all witness the truth of Christ's saying, "One is your master, and all ye are brethren." There are in this city many pious characters in high life, of the nobility so called, and from them I understand, that many similarly minded are to be found throughout this kingdom, especially in that section of the country which extends towards and along the Baltic Sea. What a wonderful change has taken place in this palace and those that frequent it. During the reign of the present king's ancestors, dissipation and infidelity prevailed in a high degree, and received every encouragement; surely this is the Lord's doing. His works loudly proclaim his praise.

Among some interesting persons that we were with this day, was a young man awakened very lately to a sense of his fallen and sinful state, and brought to the knowledge of that salvation which is through our Lord Jesus Christ. He appears determined to forsake all to follow Christ in the way of regeneration.

We went to the Baron Altenstein, at Shoenberg, the Minister of Worship. He is now an aged man; he has for many years occupied important stations in the government, and was during some years Minister of Finance. We found him, as represented to us, a serious and pious man; he received us with Christian kindness and affability. He appears to be acquainted with the religious ground on which our Christian principles are founded, particularly that against war. He even said that a nation that possesses men convinced of such peaceable principles, and who maintain these with faithfulness, enjoys great advantages; its security is thereby more firm than armed forces can render it. Further, he said, that a government possessing such men who conscientiously and faithfully maintain their allegiance to God, the King eternal and immortal, has the assurance that they will with equal faithfulness adhere to every other

law of the nation not opposed to that of God; whereas, no confidence can be placed in the allegiance of those men who are void of the fear of God, and whose habitual conduct is in violation of his Divine precepts. We told him of the sufferings that some of our Friends had endured at and about Minden under the military laws, and the threatened execution of these on some at Barmen. He told us that the subject respecting the military law came not under his immediate notice, but that he would use his influence so as to prevent further proceeding in the case at Barmen; "There is no law," said he, "as yet that protects your Friends," but he hoped one would be made; he had always been opposed to the molestation of men who had religious scruples against bearing arms. In relation to the sufferings of our friends at Barmen, on account of the solemnization of their marriages, or their religious scruples in not taking off their hats when summoned to appear in Courts of Justice, or others of their testimonies, he promised to attend to it immediately, as that came under his own notice. Speaking of the King, the Baron said, that he was under very sore distress of mind, during those cruel wars that had ravaged Germany and Prussia to a great extent; he was conscious that it was the Lord, and not the arm of flesh that had delivered him from the iron yoke of Buonaparte, and, at the time, in the gratitude of his heart, he vowed to make returns unto the Lord for the mercy and favour extended to him, and that ever since he had been silently but uniformly endeavouring to perform his resolution; that it was owing to this that such a reformation had taken place in the palace, where, in years preceding, so much dissipation had prevailed. He said also, that the silent example set by the King had greatly contributed to cherish morality, piety, and virtue in the people, especially in those about him. Our intercourse with this valuable aged man has been of an interesting and satisfactory nature; before we separated, the Lord gave us access together to his sacred footstool, where prayers, adoration and praises were offered up vocally unto him.

26th. We had another solemn meeting at Gossner's;

many met us this day that we had not been with before. We have an interesting letter from the General, who is the Adjutant of the King; we had heard so much said in his favour by some of our pious friends, that we wished to have seen him; it appears that he also desired to be with us; but as the King has gone into the country, the General, who is his constant attendant, has had to go with him; his letter evinces that his mind has become awakened to a sense of the importance of religion, and that his inquiry is, "What shall I do to be saved?" We have answered his letter. O that the work which the Lord by his grace, has begun in the hearts of many here may be carried on to perfection! that they may not only know, but also obey the Divine will. Were this the case, I believe that many in this place, and throughout this kingdom, would soon beat their swords into plough-shares and their spears into pruning-hooks, and would neither learn nor wage war any more.

27th. We were with Elsner, and made arrangements for printing five thousand copies of the "Importance of Religion" in German, and the same number of the "Scripture Lessons," that we prepared in Russia. We find the former very useful for distribution in this land, and the Scripture Lessons are intended to be introduced into their public schools. Their Tract Society concludes to issue double that number.

Apprehending that a release from this place was granted, we went once more to see the Prince Wittgenstein; he told us that the King left Berlin very reluctantly without seeing us, but that he hoped that a few days in the country might so recruit him as to enable him to return to Berlin, and he had queried if we might not be detained here till his return; we gave proper consideration to this, but told the Prince that we felt best satisfied to proceed to the further services that may be required of us in other places, and requested him to express to the King our earnest desire that, through an increase of fervency of soul, and watchfulness unto prayer, he may witness the guidance and quickening influence of the Divine Spirit, both to instruct him in the right way of the

Lord, and to strengthen him in all things to do his will, and to seal by every sacrifice required the covenant that he made in the days of his distress, and also to perform unto the Lord all his vows. The Prince took his leave of us in much tenderness of spirit, expressing his desire that the Lord may bless our labours of love towards them, and bless us also and all ours.

We went once more to the Countess Von der Gröben's; the Count left Berlin, in company with the Crown Prince, immediately after we left the palace. We had a contriting parting opportunity with her; she is a rare example of piety and spiritual-mindedness.

Several of the beloved people came to our inn in the afternoon, with whom we mingled once more in precious communion of spirit; then recommending them to God and to the word of his grace, which is able to build us up and to give us an inheritance among them that are sanctified, we took a solemn and probably a final farewell of one another. Several of them accompanying us, we went to the post-house, and at six, p. m., we set off for Wittemberg.

CHAPTER LIII.

Fourth visit to Europe.

Wittemberg. — Halle. — Weimar. — Leipzic.

Halle, Weimar, and Leipzic, places of peculiar though very different interest, next attracted their attention, and they spent some days in each. On their way from Berlin to the first, they passed through Wittemberg, the cradle of the Reformation, and the scene of "Luther's development, and Luther's work."*

"It was here," says Stephen Grellet, "that he first engaged in the great work of the Reformation, — from hence it spread so widely, and shook the strongholds of Popery to their very foundation. Portions of the monastery which was his abode are still standing. In front of it they have erected a statue of him, to perpetuate his memory. Much better would this be done, by all those who commend his Christian labours endeavouring, under the influence of the Divine Spirit, to build upon the same foundation that he did, and to love and exalt the name of the blessed Redeemer, the Lord Jesus Christ, as it was his concern to do, — and in the doing of which he loved not his life unto death, but was ready to suffer and die, for Jesus' sake." †

* D'Aubigné's "*History of the Reformation.*"

† To some readers it may be interesting to see the original of the last words of his noble defence at Worms:

"Es sey denn, dass ich mit Zeugnissen der heiligen Schrift oder mit öffentlichen, klaren und hellen Gründen und Ursachen überwunden und

We tarried here a short time, and then pursued our journey to Halle in Saxony. We had a trying night. The roads were rough, and we had crowded, uncomfortable seats. My lame shoulder gave me great suffering, but our minds were clothed with such a sense of gratitude to the Lord for the consolations bestowed upon us in Berlin, and the favour to have been able to mingle with so many who love the Lord Jesus, and others who, we believe, are serious inquirers after the Truth, that thanksgiving and praise were our silent engagement most of that night.

We arrived at Halle about noon, the 28th. The Lord, who doeth all things well according to his Divine purpose which we poor short-sighted mortals cannot fathom, was pleased to prepare another dispensation for his poor servants; for we soon became sensible of the darkness that covers the minds of many of the people in this place, — the seat of knowledge, as it is termed by many, because of its renowned University; — the greatest part of the professors, men of great learning, are unbelievers in the saving truths of Christianity, and teach their pernicious doctrines to the numerous young men sent to this place, who return to their distant homes with minds poisoned by Socinian principles, and, in their human reason, exalted above the simplicity of the Gospel of Christ. I lament bitterly over them. I have felt as if my soul was made sorrowful, even unto death. My sorrow is also increased by letters from America, bringing the affecting tidings of the spread of the cholera in the United States, particularly in New York and Philadelphia; informing me also of the illness of my beloved wife and daughter; — but surely the Lord is a strong and sure refuge in time of trouble. He is the Rock, and there is no unrighteousness in him. If my soul is sinking under the weight of oppression, let it be, O Lord! to sink only to come through the deeps to thee, my rock and sure foundation. — To thee, my life, my all has been offered up; into thy hands, and with resignation

überwiesen werde, so kann und will ich nicht widerrufen, weil weder sicher noch gerathen ist, etwas wider Gewissen zu thun. — Hier stehe ich; ich kann nicht anders; Gott helfe mir. Amen!"

to thy sovereign will, the whole of my offering is renewedly made, by thy assisting grace.

This evening, the Lord sent us comfort, blessed be his name! by a visit from F. Tholuck, who is one of the professors at the University here, but a man of a totally different spirit from the generality of them; he is a full believer in the dear Redeemer, the Lord Jesus Christ, in all his offices, according to all the great truths revealed to us by Divine Inspiration, and contained in the Holy Scriptures. In opposition to his fellow-professors, he teaches these faithfully, in his chair as a professor, and from the pulpit also, as a minister of Christ, and he adorns his doctrine by a consistent life and conversation; he is well versed in, and teaches the oriental, and many ancient languages; but, so far from assuming anything because of his attainments, meekness and humility are his covering. He is acquainted with Friends' religious principles. He resided at Berlin when our dear friend Thomas Shillitoe visited it. Tholuck acted as his interpreter in the meetings he had there, as he understands and speaks English well.

29th. We visited this morning the spacious Orphan Asylum, founded by Franke, celebrated for his piety and extensive benevolence. Its fruits will extend to many generations. Numerous are those who yearly partake of the benefits of it. This establishment is a little town of itself. They have at present only one hundred orphans, boarders on the premises; but they have in their schools above two thousand pupils, of various ages. We had some religious services among these. They have also a large printing office, in which, since the days of Franke, above four millions of Bibles have been printed, also a great many other volumes, of the *classics* particularly. Their dispensary for the use of the poor is well supplied, and their large collection of curiosities sent here from the East Indies, South Seas, &c., &c., by the missionaries that have gone forth from this establishment, is of great interest. The idols of those several nations display their gross darkness and superstition.

At eleven, a. m., we met with a number of the young men who study under Tholuck; they appear to have received, as into good ground, the seed of piety sown in their hearts, which Tholuck is endeavouring to cultivate; they meet with persecution here; they are reviled by the students under the other professors, but these sufferings appear to be blessed to them; they see what are the fruits of the spirit of antichrist. We had a satisfactory religious season with them, and are comforted in the hope that they will bring forth fruits to the Lord's praise. Tholuck wished to bring to us two very interesting persons, but they are out of town at present; one of them is under sore persecution by the Socinian party in the university; he is a member of the civil tribunal, but is hated by his colleagues, in consequence of his uprightness and firm adherence to Christian principle. There is every reason to apprehend that he will be shut up in a fortress, unless the King interferes, which it is hoped he will do when a representation of the case is made to him. Tholuck has an arduous path to tread, but the Lord supports him amidst his numerous difficulties; his enemies, like those of Daniel formerly, can find no occasion against him, save concerning the law of his God. He has from two to three hundred young men, steady attenders at his lectures at the university. He has the consolation to hope that every year from thirty to forty of these young men go from the university to various parts of Germany thoroughly established in sound Christian truths, giving evidence also that they love the Lord Jesus Christ in sincerity. He has given us the interesting account of a young man named Hoffman, who, about twelve years since, went to Berlin, from a sense of religious duty as he thought, to study to become qualified to go as a missionary to the East Indies. He went accordingly to a mission-house, where he manifested great fervour and piety; some of his fellow-students, who had taken Barclay's Apology out of their library, began in his presence to make their comments; some of them spoke with great contempt of the Christian doctrines it advocates; this awakened the curiosity of this young man, more particularly to examine for himself

what those doctrines were; he perused Barclay with great attention; his interest was more and more excited as he went on, and he became so thoroughly convinced of the soundness of the great Christian truths treated by him, that he told his teachers that his views were changed; his mind was opened to see the nature of the Christian ministry, and that the qualifications for it, as well as the call thereto must be from God alone, through his Divine Spirit. His teachers, who were much attached to him, endeavoured to convince him of what they thought his errors, but their arguments tended only, by further examining the subject with the Holy Scriptures and communing with his own heart, to establish him more firmly in his views. He left Berlin and soon after came to America to endeavour to be among Friends; but he found great difficulty, as he did not understand English, and was an entire stranger. As he had but small means to support himself, he concluded to learn a trade; during his apprenticeship he studied the English language; he attended Friends' meetings, and became more thoroughly acquainted with their different Christian testimonies. He had it under his serious consideration to join them in outward fellowship, as he felt he had already done in spirit; but about that time it was suggested to him that as the Lord had been pleased to bring him to the knowledge of such great and important Gospel truths, it would be proper for him to consider if the light, now shining in his heart, was not designed to be put on the candlestick in his own nation, — that perhaps to him was applicable the language of Christ to the man on whom his Divine power had been exerted, "Go home to thy friends and tell them how great things the Lord hath done for thee." This brought Hoffman under very serious thoughtfulness; the result was that he returned to Germany; he came back to Berlin, and followed his trade of shoemaker for a livelihood. He led for a while a very private life; yet his light shone with such brightness that it could not be hid; men of piety in Berlin took notice of him; his humility and genuine piety made deep impressions upon them; they beheld, under the humble appearance that he

had assumed as a man, the dignified Christian. Among those who first became acquainted with him, were Tholuck himself, and Justice Folke, a pious and valuable man, who in the year 1796 was very useful as an interpreter, and in other respects, to our late and valuable friends, David Sands and William Savery, who were then at Berlin on a religious visit. Folke speaks of those dear friends with much respect and affection. Hoffman died about three years since; he continued to the last an eminent and bright example of piety; by example and precept "he proclaimed how great things Jesus had done for him," and many did marvel. He departed this life with a countenance beaming with heavenly joy, and testified of the love and mercy of God in Jesus Christ his Redeemer, rejoicing in the hope of his salvation.

Tholuck was once more with us before our departure, and told us how very tenderly the hearts of some of the young men, his students, were affected since the religious opportunity we had with them; may they keep low and watchful.

30th. We left Halle that afternoon, and travelling during the night, we came to Saxe-Weimar this afternoon. I had for years felt my mind strongly drawn to this place. The Duke and Duchess were persons of great benevolence and piety; they were much tried at the prevalence of antichristian principles in these districts, and to a lamentable extent, throughout most parts of Saxony. My spirit is greatly pressed down under this dark spirit, so much so that though now here, I have been almost tempted to take my flight; but I am sensible that it is the love of Christ that has brought us here. He may have a service for us, and should it be only silently to suffer for his sake, his will be done.

31st. We were with Counsellor Peucer, who takes an interest in the spreading of the Scriptures of Truth, and thereby evinces that he is a Christian believer. We were also with Doctor von Froriep, who knew my dear Wm. Allen in England; he is the physician of the present Grand Duchess; she had heard of our arrival at Weimar, and he came to tell us that she requested that, if our time allowed, we would go and see her at twelve o'clock, at the palace here. We

accordingly went at the time appointed; she was much affected at meeting with us, for it brought her to feel afresh the great bereavement she has sustained by the decease of very near and beloved relatives that she knew we had been with — the Empress Dowager of Russia, her mother; the Emperor Alexander, her brother; the Empress Elizabeth, his wife; and the Queen of Wirtemberg, her sister. She was much attached to them; the natural dispositions of her brother and sister were similar to her own, and, besides this, there existed between them a religious fellowship which is stronger than the ties of nature; her son, an only child of about fourteen, was the only one present with us; he is an intelligent and amiable youth. Our interview was of a religious character, and she appears to like to dwell on serious subjects; she also takes much interest in the promotion of benevolent objects; besides giving her care and support to the various establishments formed by the late Duchess, mother of the Duke, her husband, she has formed others herself. On parting, she took us by the hand in an affectionate manner, requesting that we would visit her again before our departure from Weimar. We had not reached the out door of the palace when Doctor Froriep overtook us to give us an invitation from the Duchess to dine with her the next day; we excused ourselves, stating that we should prefer, if it was agreeable to her, to pass a little time with her in a more select manner than could be done at dinner. On receiving this information, she sent us an invitation to take tea with her at her more private palace of Belvidere.

Ninth month, 1st. Yesterday afternoon and to-day, we visited a number of the public institutions, schools, hospitals, the poorhouse and prisons. The schools are under good regulations; such of the children of the poor as appear to have talents for it and suitable disposition of mind, are sent to another school, where their education, which is gratuitous, to qualify them for schoolmasters and mistresses, is completed; many of these are now at the head of schools in various parts of the country: in the choice made of such teachers, care is taken to see that they possess moral and

virtuous habits, as well as literary qualifications. The Grand Duchess visits the establishment frequently, properly considering it as one of vital importance for the rising generation; it was founded by the late Duke, and appears to be the most complete of the kind that I have seen. We were gratified in a visit to a retreat, formed by the present Grand Duchess, for aged servants who have no dwellings or comfortable places of their own; here they are provided with every accommodation that their age or bodily infirmities may require; they have their separate, clean chamber, an easy chair, suitable food, clothing and many little comforts. Another establishment, on nearly the same footing, is for the aged and infirm poor. We found religious tenderness in some of the inmates of both these places. We were in a girls' School of Industry, attended in turn by the young females who are about the Grand Duchess; care is taken of their moral and virtuous education, also to have them qualified for business as servants, or in some kind of trade; attention is paid to them after they go out to places, and if at the end of three years they have behaved well, they receive a sum of money, and, should their conduct deserve it, another sum is given them at the end of the next three years, together with a public badge of merit. Something of the sort is also done to discharged prisoners, to encourage them in virtuous and moral lives.

At about six p. m., we rode to the Palace of the Belvidere. It is about two miles and a half from Weimar. The way to it is through a beautiful park, in which deer, pheasants, partridges, hares, &c., abound, and as they do not appear to be molested, they are very tame. The Duchess received us in her drawing-room. For a short time we were by ourselves; but when tea was brought in, four of her attending females came in with her son and four men, with whom the conversation became general. The Duke, her husband, is absent from home at present. After tea we had a religious opportunity with them, and were afterwards mostly with the Duchess alone. She appears to have been taught in the school of affliction, and has learned also under the

teachings of the Lord's Spirit. Thus she has obtained a portion of that knowledge which it is life eternal to possess. Our spirits were contrited together under the sensible evidence that the Lord's presence was with us. He enabled us reverently to bow down together at his sacred footstool. We declined staying to supper; our object in a private interview was accomplished. We retired about nine o'clock, with peaceful minds. We trust also that the Duchess will be strengthened to exert, with fresh courage, her influence with the Duke, so as to put some check on the endeavours of the Socinians, both by private priestly influence and the pulpit, to disseminate their antichristian doctrines.

2nd. We had this day some religious opportunities in which we preached Christ and him crucified, delivered for our offences and risen again for our justification; a doctrine which continues to be a stumbling-block to the Jews and foolishness to the wise.

3rd. We set off for Leipzic early this morning, and travelled over very extensive plains highly cultivated, and on which an immense quantity of grain is raised; a forest-tree is hardly to be seen, but there are excellent fruit-trees; the public road is planted with rows of them, alternately apple, pear, plum or cherry trees, and at suitable distances there are seats for foot-travellers and fountains of water. But this beautiful, fertile country conveyed to our minds sensations of gloominess and distress, for the fertility of parts of this land may be particularly owing to the floods of human blood by which these plains have been repeatedly drenched for centuries; here battles have been frequently fought. In the last war between the French and the Allied Army, many thousands of men and horses fell a sacrifice to the ambition of man; here and there small monuments stand erect, proclaiming where some of their noted men fell and were buried. A part of the land over which we travelled is, however, hilly and has deep ravines; they have there salt works, and in some places by the sides of the hills are vineyards. Leipzic is a place where great champions of infidelity have their seats in the university; but here, as at Halle, there

are a few preserved, who are the Lord's instruments in counteracting the evil and the poison: to these our minds were particularly drawn in Christian tenderness and affection, with desires that the Lord may enable us to encourage and strengthen them under their various difficulties and trials. Soon after our arrival we were with Professor Lindner, who is one of those pious and decided characters on the side of Christ and his truth; he appears to have a right sense of the nature of the religious engagement that has induced us to come to this place, and has welcomed us with warm Christian affection. Understanding what class of men we wished to be with, he has undertaken to have such invited to meet us at his house this afternoon.

We found there a larger number than we anticipated, among others were Senator Volkman, for whom we had a letter of introduction, Professor Seyffarth, Recklam and others of that class; also a number of young men, students under these piously-minded professors. We had a satisfactory and instructive season together, the Lord giving us to feel his baptizing power. He also enabled dear Allen and myself to impart to them the word of encouragement and tender counsel.

We visited various of their public establishments, as the orphans' asylum, poor-house, house of correction, &c. Recklam was our interpreter. This city is well built, the houses have several stories; it contains about forty-five thousand inhabitants, five to six thousand of whom are Jews; it is surrounded by high walls and strong fortifications; but these, instead of displaying, at present, the warlike aspect that they did years past, have now, instead of guns, beautiful shrubberies, flowers and shady walks, and the many breaches made during the wars are generally repaired. During their renowned book fairs, many thousand strangers are in attendance; they come from various parts of the world, from Persia, Arabia, Turkey, Russia, and every part of Europe; no where else can be found such a collection and variety of books. In passing through the streets I was surprised to see the very many large storehouses occupied by booksellers; some streets are entirely devoted to them.

On the 6th, in the afternoon, we had a good meeting at Doctor Hahn's, one of the professors of the university. He is a man of a strong mind, improved by grace, and brought down into the valley of humility, by the power of Truth, and the softening influence of heavenly love.* As he has learned in the school of Christ, it is his endeavour to direct his pupils to Christ, and to press on them a close attention to the teachings and guidance of his Spirit. In the evening we had another meeting at Professor Lindner's. It was intended chiefly for the young men, students at the university under these pious professors. It was a tendering season,—many of these young men publicly testify that they wish to be Christians, by attending those who preach and exalt the name of a crucified Saviour and risen Lord, and not those professors who set up human reason, and after whom the greater part of the students flock. These few receive frequent molestation, whereby they have an opportunity to show forth what progress they have made in the Christian life. During the meeting, some of them were broken into tears. Professor Lindner, whilst interpreting for us, was also much affected.

7th. Early this morning we received a visit from three of the collegians before going to the university. They wanted to open to us their religious exercises and straits respecting several subjects. We endeavoured to extend suitable advice to them, and proper encouragement. They appear to be very sensible that the things of God can only be known by the Spirit of God. We therefore pressed upon them the necessity to retire often in their closet, to wait for, and feel after the manifestations and teachings of the Divine Spirit. They told us that several of them meet together frequently, thus silently to wait upon the Lord, or at seasons to unite together in putting up their prayers to Him. They said that there are several small companies among them, of eight or ten, who meet together for that purpose. One of these young men has much interested us. His father was poor

* Kahnis, in his "*German Protestantism*," calls him "a man of truly evangelical love and gentleness."

and blind, and he, when a child, went about begging, to provide for his father's necessities; but, as often as he could, he attended the public school in his village. He so applied himself to study, that, notwithstanding his many difficulties and his poverty, he acquired sufficient learning to fit himself for entering the university. Since his father's decease, by a little assistance he has succeeded in gaining admission. He is now considered one of the best scholars they have;—but he is not less proficient in the school of Christ; his piety and general good conduct render him a bright example to all his fellow-students. He lives here in much poverty; we found out that his lodging place is in a garret; his bed a little straw, with but scanty covering in winter; his food so insufficient that he looks much emaciated. We thought him to be one of the Lord's poor, and our hearts were drawn to him with warm affection and sympathy.

The day was spent in visiting pious persons, and in having a meeting with others,—in all of which it was given us to visit and to water the seed that the Lord has planted in their hearts. We encouraged them also to abide with faith and patience in the tribulated path, ever keeping in mind that the end for which tribulation is dispensed, is that it should work patience,—patience, experience,—and experience, hope, which maketh not ashamed, the love of God, through Jesus Christ, being shed abroad in the heart.

CHAPTER LIV.

Fourth visit to Europe.

Dresden.—Herrnhut and Bertholsdorf.—Rumburg.—Prague.

They now paid an interesting visit to Dresden.

We left Leipzic before daylight on the morning of the 8th of Ninth month, and the road being good, we arrived at Dresden early in the afternoon. Part of our road continued to be over extensive and fertile plains, when the ground became undulated and finally rather hilly, and covered with fine timber, or, in the cultivated parts, with vineyards. The scenery was truly beautiful all the way to this place; we enjoyed it the more as we were favoured to partake in spirit of the serenity that our eyes beheld in the outward. I was bowed down and contrited before God my Saviour under a sense of his goodness and mercy in thus far guiding my steps on this journey, as he has so graciously done on preceding ones. He has enabled us to visit his suffering seed in various places; strengthened us in our sufferings with it, and given us the word of comfort and consolation for it; in several instances enabling us to plead with those who are the oppressors. Our spirits were united in fervent prayers for these, that the Lord would break down their strongholds, melt down their hearts by the power of his Truth, and cause his face to shine upon them, that they may be saved, and that he would also strengthen and comfort all those who seek him and love him.

Whilst at Halle, our minds were under such suffering on

account of the infidel spirit prevailing there, and so absorbed in deep feeling for the few who, like Lot, are daily grieved among that people, that we did not even think to visit their prison or poor-house; and now we are told that the cholera prevailed in those places, to the contagion of which we might have been greatly exposed had we gone to them. The Lord knows best how to direct the steps of his servants; blessed be his adorable name!

9th. We were this forenoon with Von Lindenau, Prime Minister of the King; we spent about an hour with him; he appeared to take a deep interest in subjects of a serious character. In the evening, during the time of our silent retirement together, dear Allen and myself were introduced into great solemnity and reverence; we silently worshipped God and offered him, unitedly, the sacrifice of brokenness and contrition of spirit; and then, on bended knees, in vocal prayer, we also mingled our requests and supplications, first on our own behalf and on behalf of our dear and beloved ones, from whom we are separated for the Gospel's sake; then intercessions were offered for all those we have visited as the Lord has directed our steps, that he would also bless the works of his hands everywhere. It has been a refreshing season to us, animating us with fresh dedication to follow our blessed Lord wherever he may call us, and to do or suffer the whole of his blessed will, only craving his Divine and all-sufficient grace to enable us so to do and to walk in his fear.

10th. We visited several pious persons; one of them was Nauman, whom I was acquainted with nineteen years ago, when he resided at St. Gallen, in Switzerland. He has accompanied us to several places; among others, to D. Leonardi's, who appears to take much interest in our Christian engagement among the nations. He has undertaken to give notice of a meeting to be held for the serious part of the inhabitants of this city. Then, accompanied by him, we visited a school founded by the Count Einsiedel, shortly before he was removed from office, and the ascendency of the Jacobin party during the Revolution. His school is however

in operation. Private contributions, together with the provision he has left for it, enable them to educate in it four hundred children. They are under the care of pious masters who endeavour to inculcate sound Christian principles. We also visited an establishment endowed by a pious female for the education of twenty-five young men, to qualify them to become schoolmasters. They are boarded on the premises, and are educated in sound Christian doctrines, guarded as much as possible from those freethinkers, and strong Socinian reasoners, who abound in this city also. Leonardi was our interpreter in these visits, both to the pupils and their care-takers.

11th. We received this morning a note from Lindenau, the Prime Minister, telling us that Frederick, the Prince Regent, and nephew of the King, wished to see us at eleven o'clock this forenoon. We had made a previous engagement to be at nine with the Count Callerado, who is the Austrian Ambassador here; he was serious, and appears earnest in desires that the Lord may prosper us in our labours of love, and bless them to those we visit, and to open, as he said, our way when we come to Prague. He kindly gave us a letter to introduce us to the Governor there. We gave him the perusal of our certificates. He was struck with admiration at the order and care of our Society in liberating their Ministers for the services to which they apprehend they are called. We left the Count in good time to be at the palace at the hour appointed. We were at once introduced to the apartments of the Prince. The King, his uncle, has no children, and, as he is now old, the reins of government devolve on Prince Frederick, who is successor to the throne after his uncle's decease, his own father, Prince John, also being an old man. The Prince received us with affability and kindness. He said he knew our disinterested motives for travelling as we do; for love to God and man prompted us. "In this love and good will," he added, "you embrace men of every description, of every religious denomination, rich and poor; you go among the most wretched in prisons and poor-houses, and come to some of us also in our

palaces." As his heart was open towards us, we also felt ours enlarged towards him, and freely spoke to him of the things of God, and of that salvation which comes by Jesus Christ. We told him that sin is the cause of all private and public misery, the origin of all vice and wickedness. A Government can have no stability where these prevail. No power can eradicate them but that of the Lord Jesus Christ, who came into the world to deliver us from our sins. He came to put an end to sin, to finish transgression, and in the room thereof, to bring in everlasting righteousness, and to as many as receive him, he gives power to become the sons of God, even to as many as believe on him. We entreated him to consider the sad effects of unbelief and infidelity, and urged the promulgation of sound Christian doctrines throughout his dominions, and the repression in a firm but Christian spirit, of the great latitude taken in some of the universities in the kingdom, where infidelity is openly taught, and the minds of many of the youth receive the deadly poison, which they again disseminate in various parts of the nation. We entreated him also to live and walk in the fear and love of God, through the grace of Jesus Christ, that, by his Christian example, he may encourage his subjects to enroll themselves under the banner of the Prince of Peace. He was attentive and serious. Our intercourse was in French, and, as none were present but us three, we could, with the greater Christian freedom, speak plain truths, and the Prince was also the more ready to hear us. Before we separated, he told us that his younger brother, Prince John, desired also to see us, and called for one of his attendants to show us the way to his apartments. We found him in a serious frame of mind, evidently prepared to receive what in the love and fear of God, we might have to say to him, for he was well aware, as he acknowledged, that we had no personal favours to ask, but that it was his good and that of the people at large that we sought after. Some of his expressions evinced that he has a tender heart. We encouraged him to cultivate a state of watchfulness unto prayer, that by close attention to the leadings of the Holy

Spirit he may increase in the knowledge of our Lord and Saviour Jesus Christ, and be strengthened to walk in obedience to the will of God. We expressed our desire that he might be enabled to animate his brother, the Regent, in the promotion of piety and virtue in the nation, and the suppression of those infidel principles openly advocated in their universities, since no people can expect to prosper or to enjoy the Divine blessing when the Lord Jesus, our blessed Saviour, is rejected. We therefore earnestly desired that both he and all the Royal family might give public evidence by their lives and conversation that Christ is precious to them. The Prince feels interested in the promotion of temperance, for he sees that the use of intoxicating drink is an inlet to much misery and to the commission of many crimes. We presented him with the reports of the Temperance Society in England, and those on prison discipline and public schools, with all of which he was much pleased, and not less so with various publications treating on some of our Christian testimonies, of which he desired to have a more perfect knowledge.

The meeting concluded upon yesterday was held this afternoon; it was well attended by the class of persons we had particularly desired to see. The Baroness Drechsel, a pious female, well acquainted with both French and English as well as her native tongue, the German, kindly undertook to interpret for us, should we have anything to communicate in the meeting. From the first of our entering the assembly we felt a solemn covering over us, like the over-shadowing of the Lord's presence; it reminded me of the language, "Keep silence before me, O islands, and let the people renew their strength; let them come near, then let them speak; let us come near together to judgment." Those present seemed to feel the force of the words, for all appeared to be gathered with one accord into solemn silence before God, in which we continued some time; when with my heart filled by the love of the Gospel I stood up; the Baroness stood by me, and with great gentleness and modesty, but with striking dignity, she interpreted sentence by sentence, from

the French, what I communicated; her own mind was very tenderly affected whilst thus engaged. The great love of God in sending his well-beloved Son, Jesus Christ, into the world as a Saviour and Redeemer, was proclaimed among them. The meeting continued in a state of solemn silence after I sat down, when Doctor Leonardi spoke a few sentences in German which the Baroness interpreted into French, saying that the Gospel truths that had been declared were the Christian's sure and only hope, and craving the Lord's blessing upon the word preached. After that William Allen bore a solemn and impressive testimony to the power and efficacy of the Spirit, by whom deliverance from the dominion of sin is obtained and we are made partakers of the grace and truth which come by Jesus Christ. Towards the conclusion of the meeting, access was graciously given to the throne of grace, and, on bended knees, prayer, adoration and praise were offered up to God in the Saviour's name through the Spirit.

12th. Apprehending ourselves nearly ready to depart from this place, we went to see, probably for the last time, some of those persons we have mingled with in Christian fellowship; among others we were with the Count Lindenau. He told us that the two royal Princes, Frederick and John, had expressed to him how gratified they were with our visit to them, and that they hope, through the grace of God, to be able to put in practice the affectionate, Christian counsel that we had given them. We found in Adelaide Higetchen a woman of genuine piety; her father was a Russian and a Papist; he became convinced of the errors of Popery and joined one of the Protestant Churches; this so irritated some of the benighted Papists, that they caused him to be murdered. Adelaide thought it best to take refuge here; her affliction has been sanctified to her, and it has brought her to a more intimate acquaintance with the blessed Truth, and enlarged her heart in the faith and love of Christ.

After these parting visits they left Dresden and proceeded to Herrnhut and Bertholsdorf the "mother

congregation of the Renewed Church of the Moravian Brethren." Sprung from a small seed of bold confessors of Christ, who, tried in the fire of persecution, remained faithful even unto death, that "beautiful little church," as Milner calls it, had weathered many a storm. "It could look back to a cloud of faithful witnesses of Divine Truth, who amidst calumny and opposition, in bonds and imprisonments, under a tropical sun and in boreal climes, far from home and kindred, in the east and west, in the north and south, have erected the standard of the cross, and enlisted thousands to allegiance to Him who died to save a world of perishing sinners."* This interesting community still gave evidence of lively zeal for the honour of their Lord, and for the propagation of his Gospel when Stephen Grellet and his companion visited them. They arrived at Herrnhut† early in the morning of the 13th of Ninth month, and, continuing his notes, S. G. says:

Soon after breakfast we went to the house of the Count Donha, for whom we had letters. Before these were opened the Countess, on hearing my name, recognized me as the person she had repeatedly heard of through her pious friends in Germany and Switzerland. They had with them also a Moravian female whom I had seen at Neuwied, on the Rhine, and who is married here to one of the ten persons on whom

* "To withhold from the Moravian Brethren the testimony of having done much for the kingdom of God, would be hardening ourselves against the truth."—Krehnis' "*German Protestantism.*" See also Holmes' "*History of the Protestant Church of the United Brethren.*"

† The name of Herrnhut was given to the settlement by Hertz. "We have called this place Herrnhut," he says in writing to Count Zinzendorf, "to remind us on the one hand, that the Lord is our protector and keeper, and on the other, that it is our duty to stand in the watch-tower and keep ward." From the name of their chief settlement the Moravians are well known in Germany as "Herrnhuters."

devolves the management of the whole of the extensive concerns of the Moravians in all their settlements in this and other countries, and the various Missionary stations throughout the world, each having a particular department to attend to, though, on all important subjects, they consult together. Their oldest Bishop, next to Fabricius, I find, is Huffel, with whom I had some years since very satisfactory religious intercourse at Bethlehem, in America. Thus, on arriving at this remote place, a stranger, as I thought, knowing nobody, I meet some old Christian acquaintances. In the afternoon, the Count Donha came to our inn, to accompany us to Bertholsdorf, a short distance from Herrnhut, a beautiful, retired spot, where the ten persons above alluded to, reside. The buildings, where such extensive and important business is transacted, are necessarily spacious, but the whole, though neat, is very plain; particularly so are the habitations of these ten Bishops; each has but two chambers, beside a small parlour and out-buildings. What a different appearance do these men present to the Popish or Episcopalian Bishops! There also reside, in separate buildings, aged females, many of whom are widows of Missionaries who have ended their days in the field of useful and arduous labour, in various parts of America, the West-Indies, Africa, New-Zealand, and other regions, where some of these females partook in the toils and sufferings of their husbands. We paid some interesting visits to them, and the Bishops, and had tendering, refreshing seasons together. We returned with the Count in time to take tea with him. He then accompanied us to the Moravian place of worship in Herrnhut, where men, women and children were collected together to hear the Scriptures read, as is their usual practice every evening. The parts read in an impressive manner, were the first three chapters to the Philippians. We thought it was good for us to be there.

14th. Count Donha came for us early after breakfast, and accompanied us in a visit to their schools. Children here enjoy great privileges. The whole is conducted with much quietness and mildness. Love and kindness appear

to prevail among them all. The Count kindly interpreted what we had to communicate to the children or to the masters and mistresses, as well as in a visit we paid to about three hundred single sisters. The Countess Einsiedel is at the head of that establishment. From the purest motives, she leaves her large and fine estates, to devote her time to this act of Christian love and benevolence. Justine Goerlitz is next to the Countess. She reminds me much of my young friend, Justine Benezet, at the head of the orphan asylum at Nismes, in France, by her piety, and the gentleness of her spirit. A meek and quiet spirit is indeed of great price in the sight of God. Among the females we visited there, some, particularly, interested us much. Three are from Labrador; others from Sarepta, in Russia, near the Caspian Sea; others from the West-Indies, and other parts; but all are united by the one Spirit, and love the same Saviour. They formerly spoke different languages, now they unite in harmoniously singing the same song of glory and praise. Our next visit was to the single brethren, who exercise a variety of trades in and out of doors. We had some religious service among them. In the afternoon we visited the house for the widows. Each has her separate apartments, all in great simplicity. They appear acquainted with the place of prayer. Our visit to them was of an edifying nature. In the evening we had a meeting for Divine worship in the Count Donha's house. He had preparations made for it in his two spacious parlours, thrown together by folding doors. The meeting was largely attended. The Lord owned us very graciously by his Divine presence. The baptizing power of the Spirit of Truth was felt, and tears were shed by several. My soul magnifies the Lord, who has given us the opportunity to meet with these sheep of his pasture and lambs of his fold, and to unite with them in ascribing glory, honour, majesty and praise, to Him, the Lord God Omnipotent, and to the Lamb, our crucified Saviour and risen Lord.

The next morning, previous to our departure, the Count came to see us once more to bid us farewell. Both he and

his pious Countess, will long live in our memory. Our intercourse and fellowship with them, and many others in this place, have been sweet.

They now passed over into the land of John Huss and Jerome of Prague.

We set off about eleven o'clock for Rumburg, the first town in Bohemia. The road was bad; very stony, but very romantic. The rains and the weather have, in the course of time, wasted these stones into a great variety of phantastic shapes and forms. In some places they appear like the ruins of vast edifices, with wide archways, and high pillars; some resemble fortresses with their turrets; some look like men on horseback, or horned cattle, and other objects. Over the high ground, among the Silesian mountains, we found it very cold. We had some difficulty at Rumburg, on account of our passports, which none there could read, understanding no other language than German. After some detention, two young men, travellers from Vienna, came in. They spoke both French and English, as well as German, and matters with the public officers were soon adjusted; but, by that time, a crowd had collected about us, attracted by curiosity, to see the strangers. They were, however, very civil, and I felt my mind drawn towards them in the love of God, who has made of one blood, all the nations of the earth, whether they be Europeans, or Americans, white, red, or black; — Christ Jesus has died for all, would have them all to be saved from their sins, and to become joint heirs with him, of his kingdom of everlasting blessedness and glory. One of the young men from Vienna interpreted what was said. They bid us farewell, wishing us a pleasant journey.

We now entered a country entirely inhabited by Roman Catholics, as is abundantly shewn by the many crosses erected on the road-side. We passed over very high ground. The Giant Mountains were in sight. We were also for some miles among thick forests, covered mostly with pines, like

some of ours in America. The beauty of the landscape in many parts is beyond description. The hills and mountains have fanciful shapes, differing from one another. Some are sharp-pointed, others are conical; others seem to be covered with ancient ruins. We saw towards the high peak of one of these mountains, of very difficult ascent, a monastery of the monks of the order of Latrappe,—the most rigid of any. They appear there, literally to have the earth under their feet, and even to have their dwelling in, and often above, the clouds.

Late in the evening of the 16th we arrived at Prague; we had stopped a short time at Jung Bunglau on our way; superstition greatly abounds there; there are, nevertheless, those among them towards whom our hearts were warmed with Christian love, and we much regretted that no way opened for more religious intercourse with them. It is a great consolation to me to have the persuasion that there are those among the various nations and the various Christian professors, yea among Jews and Gentiles, who fear God, and according to the measure of grace that they have received, work righteousness and are accepted with Him, through the one Mediator. We met with difficulties and dangers on entering this large and fine city; the night was extremely dark, and they were making repairs in the street, so that we were in some danger.

17th. We went this morning to the Governor's palace; he is absent, having gone to Italy; but the Count Prozka, Vice-Governor, opened the letter that was given us at Dresden, and with much kindness offered at once to give us every assistance in his power during our continuance in Bohemia. We acknowledged his kindness, but told him we did not expect to remain long at Prague, and intended to proceed, when we left it, directly for Vienna. We obtained from him some interesting accounts of the state of morals and of the education of the people throughout the country. The criminal code, which was very sanguinary, is now comparatively mild. In years past the Popish Inquisition was here active and severe; the flames by which John Huss and many of

his adherents were destroyed have often been re-kindled. Many pious persons have suffered because of their conscientious and faithful adherence to the faith and love of Jesus Christ, but now, as at Rome, the Inquisition is conducted in a milder way; yet the Popish clergy continue to have great power, and they are supported in it by the laws of the State. As we wished to visit their great prison, the Count sent for one of his secretaries to accompany us, and to serve us as interpreter; he is a mild and serious young man, and speaks French. On our way to the prison, which is at a considerable distance from the Government-house, he appeared desirous of improving the time by making various inquiries on things pertaining to the kingdom of God, and that salvation which comes through Jesus Christ alone, not in consequence of our works or merits, or by the power or agency of Popes, or of any man. As we passed near his house he respectfully entreated that we would stop a few moments to see his sister, whom he represented as a young woman of sincere piety. In the course of the interview we had with her we found her so; she understands the difference between formal and ceremonial religion and that religion which proceeds from pure and sincere love to God; she appears to have deeply considered what the baptism of Christ is by which a man is made a new creature, and also what is that bread from heaven on which this new creature or the true Christian is to feed; her remarks on the purifying and sanctifying operations of Divine grace and the renewings of the Holy Ghost, evince a mind that has learned in the school of Christ. She also stated her belief that the qualification requisite to enable poor mortal man to approach the Father of spirits, and to offer up to him acceptable worship, must be through the influences of his Holy Spirit. She was persuaded, she said, that this is a service required of females as well as of males, and inquired, why women, if thereto called of the Lord, could not publicly pray and preach; for they worship the same God, who has a right to make choice of, and to prepare and commission his own servants, whether male or female; she wanted to know the views and practices

of our Society on these important subjects. We felt our hearts open to answer these inquiries, and to encourage her closely to attend to the influences of the Spirit who has thus far illuminated her understanding, not only to give her some knowledge of the Truth, but who, as she is faithful, will also enable her to live and walk in the Truth, whatever may be her sufferings in consequence of it; the Truth which is powerful will preserve and support her under all. We left with these interesting young persons several books that treat on the important subjects on which we had conversed. They had not heard before of any body of Christians who entertain religious views of this sort. The Scriptures and the Lord's Spirit have been their sole instructors.

On our way to the prison we passed through the public square, where the faggots were formerly kindled, and the flames devoured many pious Christians, under the hands of the Inquisition of Rome. The flat stones on which the piles were erected and the victims were placed, identify the very spot where such cruelties were perpetrated under the mask of religion; but I was not less deeply grieved at beholding the stately buildings around the square, with the many large windows opening upon it, which used to be crowded with spectators to see the savage proceedings prompted by blind superstition; some of these windows still show the conspicuous seats occupied by their great men, both of the clergy and civil officers, during those exhibitions of cruelty.

We found about six hundred prisoners in the prison. They carry on there a variety of trades. By the sale of the articles made, the income considerably exceeds the expenses. Even this year, during which the labours of the prisoners have been much interrupted, they think that their receipts will exceed the expenses by fifteen thousand guilders. The cholera prevailed there for about two months. One hundred and fifteen prisoners died of it. There are yet some cases existing, both in the prison and in the city. The mortality has been great in various parts of the country, so that in some places from one to two thirds of the inhabitants have perished by that disease. The ravages by it began last year.

In a number of instances it passed over some villages and towns, attacking but very few of their inhabitants, whilst the mortality was great in others. This year it pursued a different course; its ravages have been great over those places that were spared last year, and but few persons have been attacked with it, where it had prevailed before. These prisoners generally wear heavy irons, and are kept under severe discipline. We saw in one prison one hundred and fifty women under heavy irons also. It is the first time that I have had such a painful sight. None under fifteen years of age are sent to these prisons. According to the magnitude of the offence committed, they are chastised with whips, or by solitude and fasting, and then turned out; but it is said that they are mostly soon apprehended again, for the commission of greater offences.

This city contains seven thousand soldiers, and about eighty-six thousand inhabitants, six thousand of whom are Jews. It stands in a valley, through which runs the river Moldau, over which is a handsome bridge. The surrounding hills are high and beautiful. On one of these is a spacious palace of the Emperor, and near it that of the Governor, to which we have been.

In the afternoon we went to the Lutheran pastor's. We found him a man of humility and piety. His community is composed of about three thousand persons. They are kept under great restrictions; they are not allowed to print anything without special permission, which is obtained with difficulty. From the same cause they have but few Bibles among them. The penalties are very severe on a Protestant clergyman, or any other person attempting to proselyte any Papist to their religious tenets. The Minister may preach his doctrine in his own place of worship, but not out of it, and if a Papist attends the meetings of Protestants, he is liable to be prosecuted. We feel very tenderly for those who live under such restrictions. Sufferings, however, are, we hope, blessed to some of them, at least; their hearts are kept soft under it, and they appear to have a part in the blessing pronounced upon those who are persecuted and reviled for Christ's sake.

On my return to the inn I found the waiter in my chamber, attentively engaged in reading in my French Bible. He appeared at first disconcerted, and began to make apologies, but I soon removed his fears. He said that he had not seen a Bible for some years; formerly he had access to one which it was his delight to peruse, but here it would be impossible for him to obtain one, and if he did, he should be obliged to keep it closely concealed from the priests. On conversing with him we found him to be a person of a pious, seeking mind; he knows several others under like religious concern with himself; but they are obliged to keep very silent; otherwise persecution or a prison would soon be their portion. We presented him with a Bible in German, and a few tracts in the same language; it seemed as if he was receiving a treasure, which, he said, both he and his friends would greatly appreciate, and endeavour to keep very private. There are, we hear, many such pious and hidden ones in Bohemia, well known unto the Lord though unknown to man.

CHAPTER LV.

Fourth visit to Europe.

Austria. — Hungary.

The Austrian Empire did not appear to afford much scope for their Christian labours, and they proceeded at once from Prague to Vienna. Here they received much kindness from Prince Paul Esterhazy, and through his means way was remarkably prepared for a short visit to the borders of Hungary. But, on returning to the Austrian capital, no opportunity for extensive usefulness seemed to open, and they soon felt themselves at liberty to leave the dominions of the Emperor.

Stephen Grellet gives the following account:

We left Prague at five o'clock, p. m., on the 17th of Ninth month. Thirty-seven hours of close travelling brought us to Vienna; we arrived there low in mind and body; two nights and one day of constant motion, together with our laborious engagements at Prague, preyed on the physical powers, especially as I continued to suffer much from my lame shoulder; we were still more oppressed in spirit by the darkness and the Popish superstition that prevail to a high degree; the police of the Austrian government strictly co-operate with the clergy in upholding both. We passed through several small towns where the cholera is still prevailing. In one large village the flames had just destroyed nearly every house, so that now, when the cold weather sets in pretty severely, the aged people, the children and the sick

are without a shelter, and as nearly all their household goods have also been destroyed they are left truly destitute. Our hearts are sensibly touched with sympathy for them. The country we travelled through in Bohemia is fertile and well cultivated; but much of what we passed over in Austria is sandy and covered with pines; some miles, however, before reaching Vienna, the soil is again fertile, especially near the Danube.

21st. On arriving in this city we had to present ourselves at the police office with our passports; close questions were put to us respecting our objects in coming here; our answers attracted their attention and led to the explanation of some of our Christian testimonies and practices, which appeared things very new to them; they treated us civilly, but we were very sensible that a jealous and suspicious eye was upon us; we did not flinch from telling them with Christian candour and clearness what our engagements had been in other parts, and what was our inducement in coming among them.

The Baron D' Escheles, and the Baroness his wife, came to see us. He is the Danish Consul. They are persons of superior minds. We were also with the Prince Esterhazy, who has been for many years the Austrian Ambassador in London, and with whom dear Allen is acquainted. A particular object that we had in seeing him, was to obtain information respecting Hungary, a country towards which I had felt my mind attracted, with no prospect, however, that I am required to go much into it. The Prince, besides owning large estates in Austria, has extensive ones in Hungary. I think we were told that he has about eighty or ninety thousand persons on his lands there. Many are Roman Catholics and Protestants, others are of the Tartar or other nomad Tribes. There is much good land in that country, where the vine is cultivated, and a great deal of grain; but it has also extensive uncultivated plains, as in the Crimea, among the Tartars. There large flocks of cattle and sheep are fed. The revenues of the Prince, in wool, are very large. He is well disposed towards his people, and, as far

as he can, independently of Austria, he grants them full liberty of conscience; consequently the free circulation of the Holy Scriptures is allowed among them. He is anxious that schools should be established throughout his estates, where a moral and virtuous education might be given to the people generally. He encouraged us to go a little way at least into Hungary, to see for ourselves. This I was willing to do. The Prince told us that about forty miles up the Danube, he has one estate on which are some towns and villages settled mostly by Protestants, and that the whole tract of country, between here and there, belongs to him or his father. He added that we must expect to find there a very plain and simple people. We inquired if we should find places to lodge at. "Yes," said he, "there are some places where you may find some kind of shelter, and also simple but wholesome food." We wanted no more, we told him. Then again he said, "as you have no vehicle of your own, and will be in a strange country, make use of my plain travelling carriage, with a man to accompany you." All these were unexpected offers to us. We took time to consider of it, when, finding that we could not well proceed there otherwise, we accepted the kind offer, and have made arrangements to set off to-morrow morning.

We had engaged to take tea that evening at the Baron D'Escheles, whose residence is four miles out of the city, and very near to the palace of the Emperor. We expected to be with the Baron's family only. Great, therefore, was our surprise when we found ourselves in the midst of a numerous company, mostly of the nobility, who, it appears, had been invited on our account, but entirely unknown to us. It was an opportunity that we could not have obtained by efforts of our own; for the police is so strict, that we could not appoint any public meetings. We are well aware also, that we are most strictly watched, for even the valet-de-place, who is the servant that attends upon us at the inn, or who goes out with us to show us the way to the places we visit, is an emissary of the police; they contrive to place such over every stranger, that all their movements may be closely watched. The whole

of the company spoke French; our communication with one another was therefore without an interpreter, on my part at least; we were for awhile engaged in answering the inquiries made by some who collected about us for the purpose, but after a time way was made for our having a full opportunity to proclaim before them all the glorious Gospel of Christ, the King of kings and Lord of lords, the Head of the Church and the only Saviour; we told them that he alone can save from sin, and if those who wish to try to enter his kingdom by any other way than by him who is the door, are accounted in the Scriptures but thieves and robbers, how much more are to be accounted as such those who assume the power to open or close that door, at their pleasure, to others! We directed them to Christ, who is the way, the truth, and the life, without whom none can come to the Father; finally we commended them to God and to the word of his grace, which is able to build us up and to give us an inheritance among all them which are sanctified. Great seriousness prevailed over the whole assembly; the doctrine was new to many of them, but the faithful witness in their own hearts brought home the conviction that it was the Truth as it is in Jesus; therefore no objection was raised by any one. Our spirits have magnified the Lord for his great goodness in thus making a way for us to proclaim his great name as the only Saviour, in a place where we seemed to be hedged in on every side.

The next morning the Prince Esterhazy sent his travelling carriage to us, as agreed upon; it is a light but very plain vehicle; we had post-horses put to it; but we were much surprised when at every station on the road where horses are changed, the Postmaster refused to receive any money; to this effect orders had been sent from the Prince, to whom, or to his father, that tract of country as well as the post-horses belong. But we were much more surprised when, arriving at Eisenstadt, where we expected to find a village only, and where the Prince had told us we should find some kind of shelter and plain, simple food, we were driven to the Prince's chateau, a spacious palace, and his steward, to

whom information had been sent of our coming, was waiting for us, and had dinner prepared. At first we thought that surely there must be some mistake; but the steward, to remove every such apprehension, showed us the directions he had from the Prince to have us accommodated in the palace, and also to facilitate our going to the different villages or places that we might wish to visit, and to supply us with horses for the purpose out of his stables.

The Prince generally spends a few months here every year, but at present there is nobody in the chateau, except the steward and his attendants; there is, however, a regiment on the premises, and the guard is mounted. This palace stands in the midst of a fertile plain, high hills and mountains are near; the latter are covered with snow. They are a continuation of the Alps that run through the Tyrol. The Danube flows between the plain and them. The view is most beautiful, and the air is very pure.

It was not the country we had come to see, but the people; to them, therefore, our attention was directed. The mass of the people here speak another language. The steward kindly provided us with an interpreter who speaks English. The first villages we visited, are settled by Croats. They are a fine and hardy race of men. They have much strength, are of high stature, and very industrious. They are a mild and peaceable people. A number of them speak the Bohemian language. Their houses are white-washed, inside and out, which gives them a cleanly appearance. We visited three of their villages, which contain together upwards of three thousand inhabitants. We found in some of these people, religious sensibility. We felt also great interest in another village, that contains about three thousand persons, mostly Austrians, and Roman Catholics. The demands of the clergy upon these are so heavy that, together with the imposts levied by the Government, they are kept very poor, though they are frugal and industrious. The cholera was prevailing in these parts during the Seventh and Eighth months last, and has been very fatal. This has been the case throughout Hungary.

We went to Oedenburg, the first town of any size in Hungary. One half of the inhabitants are Protestants. We paid a satisfactory visit to the pastor of their Church. He is the head of one hundred and forty churches of the Lutherans, in the districts on this side of the Danube. Protestants are numerous in Hungary. There are about two millions of the Reformed Church, and one million of Lutherans; the rest are Roman Catholics and Mahometans. John Kiss, the Lutheran minister here, tells us that they have many schools among themselves, but the Austrian government places great obstacles in the way of their being supplied with suitable school and religious books, and with the Scriptures also; but that nearly every person in their congregations can read, and that every one also has an opportunity of hearing the Scriptures read, or of perusing some of the few copies they possess, which they consider a great privilege. What this clergyman tells us of the state of morals among the Protestant community in Hungary, generally, is very satisfactory; it appears to exceed that of the Roman Catholics. He can speak of this with confidence, particularly as regards the numerous churches under his superintendence, which he visits once every year; and he further says, that the Socinian doctrines are scarcely known among these, and that their church discipline would not allow them in any of their members. The little intercourse we have had in this place, with a few individuals, is very satisfactory; but no way opened for a public meeting.

We visited also the village of Siegendorff, which is inhabited by Croats and Hungarians. Our minds were, in much affection, drawn towards them. Many of them appear acquainted with the operation of the Divine Spirit, and the love of Christ. The Prince has here one of his finest flocks of sheep. He treats his subjects with kindness. The neatness of the villages they occupy bespeaks the care bestowed upon them. Here, also, all the houses are whitewashed, inside and out.

We felt ourselves released from going further into Hungary, and we returned to Eisenstadt, to the Prince's palace,

where we remained but a short time, being anxious to return to Vienna. That palace contains one hundred and six bed-chambers; but the steward tells us that on some occasions he has found beds for above three hundred persons. The chamber that I occupied fronted the Danube. A little below it is the ancient castle, where the treasures of the family of the Princes Esterhazy are kept. Prince Paul, as we saw him at his residence at Vienna, would not give an idea that he possessed such great wealth. We found him quite simple in his own person.

Soon after returning to Vienna, we were with the Prince, to acknowledge his unexpected and very kind treatment. He took great interest in the account we gave him of the situation of his Protestant subjects, and the difficulties under which they are placed. He thinks that he may succeed in removing the restrictions which prevent their having free access to the Scriptures, and a supply of suitable books in their families, and for the use of their schools. We had free communication with him respecting the value of the exercise of liberty of conscience, and how oppressive it is in a Government to prevent this; but he knows that this is a delicate subject to treat upon, in this Empire, where Popery has so great an ascendency. Before retiring from him, we had a solemn religious opportunity, and we left him in a tender state of mind.

We visited Christian Heyse, pastor of the Lutheran Church in this city; as he speaks French, we had free conversation with him; he appears to be a man of piety, attached to the cause of the dear Redeemer; he gave us a deplorable statement of the condition of the Protestants in this city; there are those among them who deserve not the name of Christians, for they are Free-thinkers and Rationalists, or mere worldlings; they do much harm to the Protestant religion; but there are a few others to whom Christ is precious, and who endeavour to adorn their Christian profession by piety and virtue; some of these are particularly to be found in the surrounding villages. He says that the difficulties the Protestants are under in Austria are greater than in

Hungary, but, notwithstanding this, it is not uncommon for Roman Catholics to become Protestants, though by doing so they are subjected to great persecution. I have heard that the inhabitants of two villages are now in this predicament. Heyse resided for some years in Transylvania; he says that genuine piety was prevailing in several sections of that country among the Protestants, but that even there others had, to a lamentable extent, adopted the Rationalistic opinions. O how lamentable are the breaches made on vital Christianity! Superstition on the one hand rules powerfully, and on the other the spirit of unbelief has a wide sway; true indeed it is that "strait is the gate and narrow is the way that leadeth to life, and few there be that find it, because wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat."

We were in company with some of those called the Reformed Church; they, like the Lutherans, are kept under the iron rod; a number of the Papists join them also. Several priests and monks are convinced of the errors of Popery, but they dare not make a public avowal of their faith, knowing what persecution must follow. But there being more simplicity among the common people, we are told that nearly whole villages are embracing the principles of the Reformed Church; a number of persons from these are now in prison on that account. Through the medium of pious characters we have put a number of religious tracts, in the German language, in a way to be extensively spread throughout Hungary as far as Bucharest, and also here in Austria and Bohemia.

An interesting young man visited us; by having access to the Scriptures, and attending to the convictions of the Divine Spirit, he has seen the errors of Popery, in which he has been educated; he cannot escape long unnoticed by the priests or the police; but he appears resigned to whatever suffering the Lord may permit him to be brought into for righteousness' sake. Should a way open for his retiring to a country where liberty of conscience is allowed, he would thankfully accept it. Very many in America and other lands,

who enjoy this privilege, are not sensible of the value of it, nor of the sufferings that the want of it subjects many tender-minded persons to.

On the day before their departure from Vienna, S. G. writes to a friend in England.

Last night the prospect having unfolded that we may proceed towards Bavaria, after properly weighing it, we have attended to the needful preparation, and taken our places in the diligence for Munich. Were we to stay weeks here, very probably many things would open to our view; there is indeed a great deal to excite our interest; amidst many baptisms a precious and consoling relief is obtained at the throne of grace, where our merciful High Priest is pleased to sanctify and render acceptable to God the sacrifices that are laid upon the altar of offering.

We are glad, however, to be able to get away from Vienna; the jealousy of Government and the whole of the police is such, that the way to visit their prisons is much shut up. The pious people among Protestants are under fear of speaking.

CHAPTER LVI.

Fourth visit to Europe.

Bavaria.—Wirtemberg.

Though favoured to obtain a peaceful release from the Austrian capital, the darkness, superstition and bigotry which so much prevailed left a sorrowful impression upon these devoted servants of the Lord Jesus. They could not rejoice when the ways of Zion mourned; they could not but be partakers of the "sufferings of Christ," where the light of the Gospel of "His glory" was so much obscured by unbelief or misbelief, and the spirit of the world. They set off for Bavaria on the 26th of Ninth month, and travelling night and day, arrived at Munich on the 29th. S. G. writes:

Munich, 29th. Our way was for some distance up the Danube, over a very fertile country. We had the Austrian Alps on our left, covered with perpetual snow; we had beautiful views before us. Many monasteries are to be seen, inhabited by that kind of monks who live luxuriously, whilst the poor cultivators of the land are greatly oppressed, not in their outward circumstances only, but in their consciences also. We felt much for some of these, but no way opened for having any intercourse with them. Near Linz there is one village where the whole population have become convinced that Jesus Christ is the only Saviour and Redeemer; consequently they have turned away from the

priests. Some of the Popish priests whom I visited some years since, and who had renounced their errors, resided in these parts; fruits of their pious labours now appear; they have suffered great persecution; others also are now made willing to suffer for Christ's sake. The Bishop of Linz is represented as being a man of a bitter spirit, that breathes out cruelty; in these acts he is prompted by a bull lately issued by the present Pope against those poor sheep of the Lord's pasture who have their dwellings among wolves. O when will the meekness and the gentleness of Christ become the clothing of men's spirits, of those especially who profess to be ministers of the Lord and priests of our God?

Many changes have taken place in Munich since my last visit; the unsparing messenger of death has removed many of those pious persons with whom I mingled here in religious fellowship, to a better world, I hope. The then Crown Prince is now King; we cannot see him, as he is absent at present; I can only by writing impart to him my continued solicitude on his account, that the love of Christ may have free course in his heart, so that he may partake of the blessing of salvation in time and in eternity.

We were with Frederick Roth, President of the Central Consistory of the Protestants in Bavaria; the account he gives us of the removal from office of all those of their clergy who had embraced or promulgated Socinian doctrines is grateful. Tholuck, of Halle, was very useful in promoting this; he was at Munich a few years since, on his return from Rome; one First-day morning he attended the Protestant place of worship, where their great and learned Unitarian preacher expounded their principles at great length, before a very numerous congregation. Tholuck was requested to preach that afternoon; he tried to excuse himself, having arrived in Munich that morning early, after travelling some nights; but from a sense of Christian duty he consented. The congregation in the afternoon was fully as large as in the morning; Tholuck went over the several heads of the subjects that had been treated upon in the

morning, and answered them so fully and clearly that the whole assembly became convinced of the truth that Jesus is the Christ, the Son of God, and the only Saviour. Their great preacher was so confounded that he has not dared since to lift up his head. The same work of reformation went on throughout the other Protestant churches in Bavaria.

We have been with several of the pious people here, that I visited in years past; and it is truly grateful to meet with such as have retained the tenderness of spirit which was conspicuous when I was with them before, and to find that some of them have made further advances in the Christian life.

30th. Understanding that the Prince Oettingen Wallenstein, now Minister of the Interior, &c., is the same young and tender-spirited Prince that I was with a few years since, we went to see him. He soon recognized me. To my soul's comfort I found that the dew of his youth is yet upon him. He continues in a tender state. He feels the necessity to anoint with oil the pillar, which in the days of his youth he raised up unto God. It is his concern to fulfil with religious faithfulness the duties that his important station requires of him. Accordingly he uses great efforts to repress vice and immorality throughout the kingdom, and to encourage religion and virtue. He extends a care over the moral and religious education of the children, of the poor particularly. The reform of the criminals also claims his attention, and he is very specially careful to see that liberty of conscience be allowed throughout the kingdom. It is a blessing indeed, when men in power are thus endeavouring to promote the glory of God and the welfare of man. We had a precious and solemn season before God with the dear Prince.

Tenth month, 2nd. Yesterday and to-day we had several private religious opportunities with pious persons on whom we called, or who came to our inn to see us. Many of these I had known during my former visits here, and they appear to continue in a tender frame of mind. We had also a meeting with a number of them, who collected for the

purpose. We had likewise a religious opportunity at the British Ambassador's, Lord Erskine, with whose father dear William Allen was well acquainted. Among the interesting visits made us, was one by the Baron Raflin. It is about twenty years since I became acquainted with him. He was then a lovely plant. He appeared in earnest, the love of God constraining him to join himself to the Lord, in a perpetual covenant never to be broken. He tells me that he maintained his integrity for some time after our separation; but the tide of worldly prosperity rose high upon him; he was advanced to important stations in the Government; riches also increased; under these changes his heart became lifted up, and in the same proportion as he pursued the ways of the world, he departed from the way and the love of God; but the Lord, in his great mercy and compassion, did not forsake him; he extended over him his fatherly rod; he visited him with heavy affliction; took away his idols, and, by his refining fire kindled in his heart, removed the dross from it, and rendered it soft, as in former days. With tears the dear man unfolded to me how graciously the Lord has dealt with him. Now he lives, with his family, on an estate about twelve miles distant from the city, where he spends his time in retirement from the world. He heard that I was at Munich, and his Christian affection prompted him to come immediately to see me. His wife and oldest son are likeminded with him. They sit down daily together with the younger children to read the Scriptures, and then in silence and with reverence to wait on God, for a qualification to worship him in spirit and in truth, and also for the renewal of their spiritual strength, through his Divine Grace, so that they may be preserved in his fear, and enabled to walk in the way well pleasing to him.

We were likewise comforted with the young Baron Freyberg, and his tender-spirited wife. They appear sincere in their desire to serve the Lord. One of the King's Ministers has been twice with us. He is one of those that I mingled with during my former visits here, and who continues to evince a love for the Truth. The Prince Oettingen Wallenstein came this evening to our inn, where it was thought we

might be more privately with each other, than at his palace. We spent about three hours together. His Christian protection of those Roman Catholics who have seen the errors of Popery, shelters them greatly from the persecutions they would, otherwise, be subjected to. Several of their priests and nuns continue to make public confession that the Lord Jesus Christ is their only hope of salvation, and that they consider and acknowledge Him, and not the Pope, as the only Head of the Church. Through Him alone they consider that prayers are to be made to God the Father; but not to the Virgin Mary and to the saints, whose memory however is very precious to them, and whose lives and examples they desire to follow, even as *they* followed Christ. There are also many of the people who turn away from Popery. The Prince, understanding that we proposed to visit some of the villages on the Donau-Moos marshes, where many persons have been convinced of their former errors, has not only encouraged us to go there, but has also sent for the Baron Baader, who speaks good English, to accompany us there, and act as our interpreter. Previous to our separation, we had with the dear Prince a contriting religious season. He was greatly broken in his spirit. He hardly knew how to part from us. He took us several times in his arms, with tears in his eyes. May the Lord strengthen him, by his grace, and preserve him faithful to his Divine will unto the end! My spirit is reverently bowed with gratitude before God, in being now permitted to mingle again with a few among the poor and those who have their dwellings in palaces, whom he has rescued from the corruptions that are in the world, and whom he enables to approach his sacred presence, with broken hearts and contrite spirits.

3rd. Accompanied by the Baron Baader, we left Munich early in the morning for Neuburg, and continued in that neighbourhood till the 5th, visiting many of the villages on the Donau Moos. This was an extensive, barren, swampy tract of land, which has been, of latter years, drained and brought into a state of cultivation; the land thus recovered

is about forty miles in circumference. Some of the villages are settled by Roman Catholics; others by Protestants; one or two by the Mennonites. Many of the Roman Catholics have seen the errors of Popery. In the largest village, nearly the whole of the inhabitants have turned away from the church of Rome; and what is remarkable, this village, Carlshuld, was the most dissipated; revelling and drunkenness were prevalent among the people. Lutz, the Romish priest among them, became uneasy with many of the anti-christian doctrines and practices of the church of Rome; he saw their inconsistency with the Holy Scriptures, which he was induced to peruse with greater attention, when the truths of the glorious Gospel of Christ became more and more unfolded to his view; with this his love to God and to our Lord and Saviour Jesus Christ increased, and his heart was also enlarged in love and religious concern for his parishioners. These became tenderly affected by the new doctrines now proclaimed to them by their pastor, and the more so, as his life and conversation adorned what he preached. This, together with the convictions of the Lord's Spirit, the faithful witness, wrought so powerfully on their minds, that a general convincement took place among them, and a reformation also, so that morality and virtue became some of the first fruits, proclaiming that they had turned from darkness to light, and from the power of sin and Satan to God. This brought persecution upon them; it fell particularly upon Lutz, their minister; for a time he maintained his Christian profession with firmness; but at last, under suffering on the one hand, and flattery and specious promises from the bishops on the other, he turned away from the faith once delivered to the saints, and subscribed again to the errors of Popery; and now, instead of the fair prospects held out to him, he is immured in a convent; but the people of the village maintain their faith and their allegiance to Christ, and they are protected from the popish clergy by the Prince Oettingen Wallenstein. They have nearly completed a meeting-house, in which we had a meeting for Divine worship — the first held in it; it was a

solemn and tendering season. These dear people appear to have learned in the school of Christ, and to have felt the baptizing power of the Lord's Spirit, as well as to have partaken of that living bread that cometh down from heaven, Christ himself, the bread of life. A Protestant minister has now come to reside among them; he appears to be a spiritually minded man. The Baron Baader is a good interpreter; it is a new work to him, but he seems to be brought under the power of that blessed Truth, which he is our helper to communicate to others.

In the village of Stengerhoff we were much pleased by a visit to the family of Zekentman; he appears like a patriarch among them; both he and his wife are very aged, but vigorous in body and intellect. They have fifteen children settled near them, with many of their brother's children, grand-children, &c. We had a satisfactory meeting with them. These also are generally turning away from the errors of Popery; they meet together to hear the Scriptures read, which, now that their eyes have been in some degree anointed by the Holy Spirit to see the things of God, the priests cannot prevent. As they have but few Bibles among them they gratefully received some that we presented to them with a number of religious tracts, all in the German language.

We found the inhabitants of Under-Maxweiler, who were formerly Roman Catholics, one of the most flourishing communities in those colonies; they are tidy and industrious, and have built a pretty large and comfortable place of worship. Our meeting there also was satisfactory. We were much interested in their young people, who are numerous; several of them have felt the love of God, through Jesus Christ, shed abroad in their hearts. In some of the villages entirely inhabited by Roman Catholics we found some openness, both among the people and their priests; one of these particularly wished us to go into their church; but we preferred to meet the people in their school-house.

It was noon when we came to the village of the Mennonites. Those who had been in the fields had just returned home to

their dinner; their minister, who had been at the plough, on being told that we wished to see the people collected together, mounted one of his horses and spread the information with such speed that in a very short time men, women and children were assembled; on coming to the grounds that they cultivate, we had been forcibly struck by the neatness and luxuriance of their fields, where hardly a weed could be seen; but on sitting with them we contemplated with much greater admiration what we saw of their Christian deportment and felt of their spirits; there was before us what seemed to be a field that the Lord has blessed, and which he waters from his holy habitation. The Gospel given us to preach among them had free course in their hearts,—men, women and children were broken into tears, and the Baron Baader whilst interpreting our communications was greatly affected. It was a most solemn time. These dear people followed us on our departure out of their village, and continued to look after us as long as we remained in sight. Previous to our leaving them we gave them a variety of religious tracts; these several villages absorbed all we had on hand, though we had received a supply from the editions we had printed in Berlin. It is an interesting fact that, throughout all the Protestant States that we know in Germany, religious tracts are forwarded gratuitously by mail, even in large parcels; they are in this manner forwarded to us, to await our arrival in the chief towns we directed them to be sent to from Berlin.

We were anxious to obtain correct information of the religious and moral condition of the inhabitants of these colonies, especially of those villages where Popery has been renounced, as well as of the others who are evincing their uneasiness under the Popish yoke. Much pains has been taken to misrepresent these people, and the Romish clergy have tried to persuade the Prince O. W. that they were evil disposed towards the Government, or that they have embraced the impious tenets of the St. Simonians; but we are now prepared to give the Prince a full and pleasing account of the state we find them in, and of the fruits of genuine piety that we behold

among them. We hope the Prince will continue to protect them from the persecutions the Popish clergy are continually seeking to foment against them.

I regret that the Baron Gumpenberg, whose estates are in these parts, is not at home; he was under very tender visitations when I saw him at Munich some years since, and he suffered much for his conscientious faithfulness to the testimony of Jesus.

We returned to Neuburg late in the evening, and spent a part of that night in preparing our report to the Prince O. W. to be sent by Baron Baader on his return. We request that the King would extend his protection towards the Mennonites who have a Christian testimony against oaths and war, so that they may be exempted from every requisition that they feel to be contrary to the law and the testimony of Jesus Christ.

Early in the morning some of the colonists from several villages came to our inn at Neuburg; some had come that night twelve, others twenty miles to see us; they were from home when we visited their villages; they wished to be with us a little, and requested that we would give them some books like those we had distributed among the people; they told us that on their return to their homes, late in the evening, they found every family collected listening attentively to what one read to the others out of the tracts we had left them, and that parents and children were in tears. One of them, on returning home in the afternoon, met some boys on the road reading a tract with much attention; he listened for a while, and felt such a strong desire to have one of the tracts that he offered a large price for one, but the children replied that no money could induce them to part with such good books. We were sorry that we had not a single one left to give to these dear people, but we promised to send them some from Stutgard, where we expect to meet with a fresh supply.

Their interesting labours in Bavaria being now nearly concluded, they proceeded to the capital of the neighbouring kingdom of Wirtemberg.

On our way to Stutgard, we stopped at Augsburg, to see some of the pious people I had been acquainted with during my former visits to this country. We were also at Ulm, but did not find we had any service to detain us there. Soon after our arrival at Stutgard, we were visited by many of those pious and very interesting persons, who have been dear to me these many years; that evening we had a religious meeting at the house of Herring; three large rooms that open into each other were crowded; but above all, the Lord's glorious presence seemed to fill the house; many of our hearts were brought under an awful sense of the Divine Majesty, and were reverently prostrated before the Lord. Among the strangers present whom I had not known before, was the Baron Julius von Gemingen, who resides at Steinegg; he has of later time been brought under strong religious convictions, to which he has not been rebellious; he appears to be clothed with humility, and to endeavour to walk in watchfulness and fear; he came to see us the next morning; we had an interesting time together. The Baron has a great opportunity of doing good, and he appears disposed to improve it. He has on his estates eight Seigneuries and villages, and also a town. The inhabitants of the village of Museruffin were lately Roman Catholics; they have now joined the Protestants; for a while they held their meetings for worship in a hall in his chateau, which he had properly seated for that purpose; but he is now building them a meeting-house. He gives pleasing accounts of the sincerity and piety that appear to prevail among them. He takes a peculiar interest in the establishment of schools on his estates, where the moral and religious education of the young people is watched over. We have supplied him with some of the *Scripture Lessons* in German, to introduce in his schools.

We find that the people in several parts of this kingdom are becoming dissatisfied with man made ministers; the people wish to hear the Gospel through ministers of the Lord's own appointing, and not from those who preach for hire, or who have received their commissions as ministers

of the Gospel, from man. I am comforted in hearing that Hoffman, and the congregation gathered by him, about six miles from this city, whom I visited when I was last here, maintain their place in the Truth. Their number has enlarged, and another congregation, on similar Christian grounds, has been formed not far from them.

We paid an interesting and satisfactory visit to my old and valuable friend, the Countess von Seckendorff, widow of the late Count, and Prime Minister of the former King. Her two daughters and son were with her. These young women appear to have retired from the world to serve the Lord. I was also comforted by a visit from pastor Dann, whom I was with years ago, on my way to Tubingen, when I went on purpose to see him in his exile, in a rough country, and among a people not less so in their conduct. By the grace of God, and the softening influences of his Divine Spirit, he had been an instrument of mollifying their stony hearts, and, instead of the briers and thorns, the seed that the Lord had blessed did flourish. I then also found him under the weight of personal affliction; but, under it all, the Lord was his stay and the rejoicing of his heart. Soon after the death of the present King's father, who had exiled him, he was called back, and he has since pursued his ministerial labours in this place, with fruits to the Lord's praise. His outward man is now bowing under the weight of years, but his inner man is strong in the Lord.

We have been in company with a pious young lawyer, just returned from Vienna. He was sent there to transact some business of importance for a banking house in Switzerland. About the same time, three other pious young men also came to Austria, in the pursuit of their trades. They loved to mingle with those who love the Lord Jesus. One of these young men, being in company with a Roman Catholic whom he believed to be of that description, spoke freely to him of the love of God, and salvation by Christ; but he informed his priest of it, on which the young man was reported to the police, arrested, and sent to prison. His papers were taken and examined. It was found that he

corresponded with the two other young men, and the young lawyer. These also were arrested, and their papers searched. It was found that they entertained principles contrary to Popery, for they were Protestants. The three young men were sent to distant prisons, the young lawyer knows not where, and he himself was carried, under an escort of police, to the frontiers of Bavaria, with orders not to return to Austria, under severe penalties. No wonder that, whilst we were in Vienna, we felt ourselves so encompassed with the spirit of darkness, and were sensible that an evil eye was upon us; but the Lord did not suffer us to fall into the hands of unrighteous men, and in his mercy restrained them. Blessed and praised be his name, for ever.

Tenth month, 10th. We wished to have been with the King, but found that he had left Stutgard this morning, and the time of his return is uncertain. As dear Allen and myself did not think that we should stand acquitted in the Divine sight without endeavouring to be with the Queen previous to our departure from here, I wrote a few lines to her to request an interview. Immediately on the reception of the note she sent us a message, that she would receive us at twelve o'clock. We went to the palace at the time appointed. The Queen was in her drawing-room with her two young princesses only, the eldest ten and the other eight years old; she made us take seats near her on the sofa. Our minds were soon brought under a sense of much solemnity and reverence before the Lord. The heart of the Queen was prepared for our visit; it was tender when we first came in, so that there was no need to utter many words, for her inward ears were open to hear the language of the Spirit; she loves the Lord Jesus, and she endeavours to instil into the hearts of her young princesses the knowledge of the Saviour, which her worthy mother, the Duchess of Wirtemburg, had succeeded, by the grace of God, to impart to her and her sisters. She told us that her mother had wished that information might be sent to her as soon as we came to Stutgard, for she desired to see us, but she was from home at the present. It has been a comfort to

us to hear, from other quarters, that the Queen's mother and her two sisters, the wife of the Grand Duke of Baden, and that of the Crown Prince of Austria, maintain Christian humility and watchfulness. It is rare to find the labours of love in a woman of the rank of the Duchess thus blessed towards three daughters, occupying such high stations in life. We spoke a few words to the princesses to encourage them to walk in the fear of God; they both were much tendered; we presented to each small books for daily meditation; one of which was compiled by Elizabeth J. Fry. The Queen told us that the girls would not fail daily to peruse them. This opportunity with the Queen was one of those rare seasons in which much of the Lord's contriting love and power is known; may the Lord bless his work and carry it on even to perfection!

We paid another visit to the old pastor Dann, at his particular request; some portions of my religious communication, when we were before together, had made deep impressions on his mind, and revived feelings that he said he had had for a length of time, and which become deeper as his age increases. They relate to the corruption that has spread so widely in the churches, not that of Rome only, but among the Protestants also; he laments deeply, especially over those who call themselves the ministers of the Lord and priests of our God, some of whom are great obstacles to the advancement of the work of reformation in the church; many of them preach themselves, or the devices of their own hearts, and not Christ and his Gospel. "They have," said he, "substituted Popish forms, or their own inventions, for the pure and spiritual worship of God. They have indeed in their churches a baptism, communion, worship, ministry, but it is all outward, it comes not from Christ, nor from his Spirit, and cannot gather the people to him; their doings have a scattering tendency—their works, their life and conversation proclaim that they neither believe in the Truths contained in the inspired volume, nor in Christ, the Saviour of whom the Scriptures testify; others publicly manifest that they believe in neither." He mourns over the ascendency that the Socinians and Rationalists have obtained in

many of the Protestant churches; yet he rejoices in that there are many preserved, both among the ministers and the people, who are spiritually-minded, and who love the Lord Jesus in sincerity. The dear old man said that he shall descend to the grave in a lively hope that the Lord in his own time, by the brightness of his arising, will dispel the mist of darkness that hangs now over the churches and the nations, and that the kingdoms of this world shall become the kingdoms of our God and of his Christ.

Amidst the close engagements that have pressed on my mind for a length of time past, I have felt deeply the prospect of parting with my beloved friend and co-worker in the Gospel of Christ our Redeemer, William Allen; he has been looking to this place as that where he will feel himself liberated to return to England. I feel heavily under it; we have been so closely united, and harmonized in our prospects and services. I feel it the more as I have weighty religious engagements before me. Spain, in particular, is night and day on my mind, and as the time when I may have to enter that nation is drawing near, the difficulties of proceeding there are multiplying greatly. That kingdom is now represented to be in a state of great confusion; it is said that there is great effusion of blood, and the prisons are crowded with victims; from place to place, those who hear that I have it in prospect to go there, represent to me the impracticability of doing so. I had hoped that dear Allen would have gone with me, and now, we are going to separate! Notwithstanding all these discouragements and difficulties, the Lord's call to me to go to Spain is louder and louder, and the time to endeavour to enter that kingdom appears, with clearness, to be the fore part of next year. O Lord! all things to thee are possible. Thou canst make a way for thy poor servant, where none now appeareth. My life, there also, thou canst preserve, if it is thy gracious will! My dear Allen also thou canst direct to return to me, though now we are going to part. Thy will, O Lord, in all things be done. Condescend only graciously to continue to fulfil, on behalf of thy poor servant, thy blessed word of promise, "I will teach thee and

instruct thee in the way in which thou goest, I will guide thee with mine eye." So do, O Lord, and strengthen thy poor worm, with faithfulness and singleness of heart to follow thee whithersoever thou callest.

For my encouragement I have remembered, that, when Jordan was overflowing its banks, the Lord commanded Israel to pass over that river; but as soon as the feet of the Priests and of the Levites that bore the Ark of the Lord's testimony, entered the river, the waters thereof divided on the right and on the left, and the host of Israel passed over dryshod; and stones of memorial were brought from the midst of Jordan, and raised up on its banks, as monuments, proclaiming, "hitherto the Lord has helped."—To this very day, O Lord, thou hast helped thy servant; and thou canst do it again, even unto the end.—Amen, Amen!

In the evening we had a meeting at Herring's; it was chiefly attended by those who have so learned in the school of Christ as to seek for help, salvation, and consolation from him only. In good measure I hope it may be said of some of them, that "they worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." We had an instructive and edifying season together.

11th. This morning we received a note from the Minister of State informing us that the King returned last night, and would see us at about one o'clock. We went accordingly; he received us in his private apartment, no other person being present, as had been the case in my former visits to him. He expressed his satisfaction at seeing us once more in his dominions, and made us take seats by him; we continued about two hours and a half together; liberty of conscience, the religious and moral education of the youth, the treatment of prisoners so as to endeavour to obtain their reform, were amongst the subjects treated upon. The nature of the peaceable kingdom of Christ was also fully set forth, and the King was entreated to endeavour so to act and to live as to give evidence to his subjects that he acknowledges the Lord Jesus Christ for his King and his Lord. He was serious and very tender under what, in the love of the dear

Redeemer, we imparted to him. Our separation was solemn; he said, "These hours we have now spent together are among the most precious of my life;" he desired that after my return to America, I may continue to have him in my remembrance, and put up my prayers for him unto the Lord.

As we were on our way from the palace to our inn, we were overtaken by a young woman, a messenger from the Queen, who handed us a letter from her, by which she bid us once more a Christian farewell; she had hoped, she said, to have done it in person, by being present during our visit to the King, but that he thought it was best that he should be alone with us; the Queen then alluded to the solemn visit that we had paid her,—a solemnity which she continued to feel,—and concluded by desiring that we might continue to have her in our remembrance and prayers, that she may be supported under every trial, and preserved from every temptation; she concluded by signing herself simply "PAULINE." I have no doubt that the King felt a delicacy in the thought of seeing me in the presence of his present Queen, as the last time I was with him was soon after the decease of his former wife, the Grand Duchess, sister of Alexander, the Emperor of Russia; he was then under a heavy weight of affliction, for he deeply felt his great bereavement.

On our return to our inn we found a large parcel of tracts which we had ordered to be printed at Pyrmont, and at Berlin. We put up several parcels for the colonies on the Donau Moos, and for several other villages and places where we had found or heard of pious persons. We put all these in the way to be properly forwarded; and I kept others to carry with me to distribute, as way may open, during my continuance among the Germans. Once more, before our departure, several persons came to bid us farewell, and we took our leave one of another, in the love of Christ, and the sensible evidence that his Divine presence was overshadowing us.

That same evening I parted also from dear William

Allen; we both felt keenly on the occasion; but could, with assurance of faith, resign ourselves and one another to the Lord's disposal and almighty keeping. Dear Allen was to set off for Frankfort a few hours after my departure, on his way home. I travelled on my way very solitary; but the Lord was with me; without him I lack every thing; in him are all my fresh springs!

CHAPTER LVII.

Fourth Visit to Europe.

Strasburg.—Ban De la Roche.—Switzerland.

Though Stephen Grellet had left William Allen at Stutgard, with the "comforting hope" that they would be united again in the "service of their Lord," he deeply felt the separation from his "beloved brother and nearly attached co-worker in the Gospel." As he pursued his lonely journey towards the Rhine, his heart often turned to him in Christian affection—and, on his arrival at Strasburg, the next day, he thus writes

TO WILLIAM ALLEN.

Soon after we parted, the recollection of our reading in the morning was sweet, particularly the latter part of the chapter (Acts xx.), the parting of Paul with those who came to him from Ephesus.—I reflected, with grateful feelings, on the help that the Lord has granted us, and on the sensible guidance of his Spirit, in directing our steps aright during our various journeyings, and also that he had enabled us to close our *united* engagements as we have done, peacefully. I did not doubt, my dear brother, that thou wouldst carry thy sheaves with thee, and, in the retrospect, feel that peace which the Lord alone giveth. "Thou wilt ordain peace for us, for thou only hast wrought all our works in us."

The journal continues:—

Strasburg. Tenth month, 12th. Soon after my arrival a pious person came to see me. He had accidentally heard that an American Quaker had arrived here, and he thought it might be Isaac Hammer who was coming a second time to visit them in the love of the Gospel. It was Professor Ehrmann, who personally knew William Allen. He was prepared to give me a kind welcome. We soon went to see Gaspard Wegelin, an aged disciple of the Lord Jesus. I had long heard of his piety, and many labours of love in the cause of righteousness and truth in the earth, which the Lord has blessed. He is at present in a feeble state of health, but strong in the grace of Christ, and full of love to Him.

13th. Ehrmann kindly came again this morning to accompany me in a visit to several persons in their families. Most of the inhabitants of this place, and of the country round, speak only German, though belonging to France; so that I have need of an interpreter. One of the persons I visited is Krafft, a useful and valuable man, who occupies an important station, the responsibility of which he feels deeply; he is here what Tholuck is at Halle, and Hahn at Leipzic. Infidelity greatly prevails here, and Krafft feels it laid upon him to endeavour to counteract it, as, through the grace of God, he is enabled to do. He has great place among the young people. In the evening I had a religious meeting. It was held at the house of Gaspard Wegelin. The notice was spread chiefly among the pious part of the community; the Lord owned us very graciously: my soul is often very sorrowful, but at seasons I am enabled gratefully to rejoice in the Lord, in meeting with a seed, here and there, which he has planted, and which, through his assisting grace, and by living faith in him, brings forth fruit to his praise. We were comforted and edified together.

I left Strasburg before daylight, on the 14th, for the Ban de la Roche, the former residence of Oberlin, that humble but great man, and dignified, useful servant of the Lord,

whose works continue to proclaim his love to God and man. I came thirty-four miles to Foudai, where resides Le Grand, the particular friend of the late Oberlin; he is solicitous that the useful institutions formed by him should be conducted on the plan he designed. Le Grand has two sons, who with their wives and families reside on the same premises with him; they carry on an extensive manufactory of a variety of tapes; it was one of the plans of Oberlin to procure employment and the means of an honest livelihood to the numerous inhabitants of a poor and stony land. Immediately after my arrival Le Grand very kindly sent messengers to the several villages on these mountains, with the information of my intention to have a religious meeting with them that afternoon, to be held in the central village where Oberlin used to reside; his house there is at present occupied by his son-in-law, who has succeeded him as pastor. Accompanied by Le Grand I went there, and was much pleased on meeting with faithful Louisa, who was the right hand of Oberlin in promoting the religious, moral, and literary education of the inhabitants of those mountains. She is now aged, but still active; every week she takes her walks round the villages, visits the schools, the sick and the afflicted, imparts religious instruction to the young people, and performs her labours of love as needed, and as her way for it is open. She has trained several mistresses who are engaged in the schools; she introduced me to some of these, whom she calls her fourth generation. Oberlin's daughter is a pious woman. Before the hour at which the meeting was appointed, the people were seen running down the rocky mountains, and collecting in great numbers; it reminded me of what I saw several times when on the island of Hayti; they came from four to eight miles, though the notice was so short. The meeting was held in their place of worship; the word of instruction, comfort, and encouragement, was given me to preach among them, but I had also a solemn warning to proclaim to some, accompanied with earnest entreaties to turn away from their rash and evil purposes and, after the example of the prodigal

son, to return to their heavenly Father. I was astonished at myself, to have this kind of labour among such a people; but I was told afterwards that a son of the late worthy Oberlin was in the practice of frequenting unprofitable company; he had concluded to go that very night to Strasburg and enlist as a soldier; hearing of the meeting, curiosity brought him there; the word preached sank deep into his heart; the Spirit of Truth, the faithful witness, performed his office in him; his purposes were changed, and he spent the night in retirement and prostration of soul before God; so that it might be said of him as of Saul, after the Lord had appeared to him in the way, "Behold he prayeth."

I returned that evening to the house of Le Grand, where, before retiring to rest for the night, we had a precious, uniting season together before the Lord; a fellowship of spirit was sweetly felt. It appears that one of the rules established by Oberlin was, that every one of his people should every year place in the treasury one-tenth part of his net income; this rule he enforced by love. The money was applied to works of benevolence or charity, and in the many improvements made in that once wilderness country. Le Grand told me that for some years he would not comply with what he considered an arbitrary rule, though he highly valued Oberlin; but he thought he could be his own almoner of the Lord's blessing on his temporal industry. The losses that he sustained year by year in his business induced him, at the end of a few years, closely to examine into the matter, and he found that during that period they amounted exactly to the ten per cent. on his income, which he should have put into the treasury, according to Oberlin's rule. This discovery convinced him that Oberlin was right, and he has acted ever since on the prescribed plan; now, instead of meeting with losses, his income has yearly increased, though he has not ceased from also being his own almoner of the blessing that God confers upon him.

16th. I returned in good time to attend a meeting I had appointed to be held last evening at Strasburg, in the house of Krafft. It was another solemn season when, by one

Spirit, we were baptized together into the one body, and drank into one spirit. Among those present was a very interesting young Jew converted to Christianity; he stood high among his own people; now the love of Christ constrains him to devote himself to their good, and to declare to them what great things the Lord Jesus Christ has done for his soul; he is a Christian missionary among the Jews, many of whom reside in this city. He is spoken of as being firmly established in the principles of Christianity, and fervent in spirit in proclaiming that Jesus of Nazareth, the reputed son of Joseph, is the very Christ, the eternal Son of God, and the Saviour of men.

17th. I was pleased with a visit I made to J. D. He was formerly a Lutheran clergyman, but, as he could no longer comply with the various forms and ceremonies of that church, which he considered at variance with plain Scripture testimony and the dictates of the Divine Spirit, he withdrew from them. He now holds meetings in a place fitted up for the purpose, in his own house, where many from among the several religious denominations resort. His meeting place accommodates about three hundred persons. The meetings on First-days are of a public character. One at nine a.m. is for the town and country people. At four p.m. for the town's people again; and at seven in the evening, for the young people. He has introduced no forms or ceremonies in these meetings, but he endeavours to feel after the guidance of the Divine Spirit. He is also extensively engaged in the distribution of the Scriptures and religious tracts, both in the French and German languages. He appears to be a man of exemplary piety, and is much respected by the people generally.

In the afternoon the young Jewish convert came to see me, bringing with him several Jews, who also have their attention drawn from the Mosaic to the Christian dispensation. I had an interesting and edifying opportunity with them. The words of the Apostle to the Galatians, "the law was our schoolmaster to bring us to Christ, that we might be justified by faith," were largely treated upon. Some of them appear

to have clear views of spiritual worship, of the Christian baptism, by the washing of regeneration and the renewing of the Holy Ghost, and of the real Christian communion, which is a participation of the Bread of Life, Christ Jesus, who is our Passover. They seem to understand how all the various services in the outward Temple pointed to that most solemn service now in the temple of the heart, where spiritual sacrifices are to be offered up, acceptable to God, by Jesus Christ, the High Priest of our profession. Their various ablutions for the purifying from outward defilements, they see, point to the sprinkling of the blood of Christ, who has loved us and washed us from our sins in his own blood. I endeavoured to encourage them in coming to God through Christ with full purpose of heart, being of the true circumcision, who worship God in the Spirit and rejoice in Christ Jesus, having no confidence in the flesh.

I left Strasburg on the evening of the 17th, and arrived at Basle the next day. Way opened for my having several meetings in that place; two at the Mission House; the last was attended by a large number of the pious inhabitants. Two others were held at Miriam Stackelberg's. She is a pious, rich widow, who endeavours to honour the Lord with her substance. She has an infant school for fifty children, and two others for boys and girls, where their morals are strictly watched, and they receive an education to fit them for business. The meetings in her house were attended by persons acquainted with the value of religious retirement, and watchfulness unto prayer. The time we spent together in waiting on the Lord, was very refreshing to my spirit.

Several persons came to see me, from six to ten miles distance; they have so learned in the school of Christ, as to have ceased from placing confidence in any of their own works or performances, or in anything that man can do for them, but two or three meet together silently to wait on the Lord, or at other times to read the Holy Scriptures; others sit solitarily, alone, in watchfulness and prayer. I was much interested in one of these, the wife of a clergyman, who resides five miles from here. The dear

Saviour, has many sheep and lambs scattered about in this wilderness world, and especially in Switzerland and Germany, who are acquainted with his voice, and their place of feeding. My soul is prostrated with gratitude at the Lord's condescension in bringing me to an acquaintance with many of these, arriving, as I do, at places where I am an entire stranger; is it not of his doing that I should be brought in contact with some of these his visited ones, as was the case at Strasburg, here, and in many other places? Spittler, Blumhardt, and a few others, are persons whom the Lord has rendered instruments of much good in these parts. I had also a satisfactory meeting with a company of persons called Pietists; they are a serious people.

21st. Accompanied by Spittler, and a son of Le Grand, from Foudai, Ban de la Roche, we went ten miles up the Rhine to Beugen, to visit an interesting establishment for eighty poor orphans of both sexes, and for twenty-four young men, who are educated for schoolmasters in institutions where the pupils support themselves by manual labour of various kinds. Zeller and his wife, who are the superintendents of it, are persons of rare piety; it is from an apprehension of religious duty that they occupy these stations; Christian love and kindness are very conspicuously prevailing in their hearts; by these they govern. The same love seems to flow back from the young people towards them. I had in the forenoon a satisfactory meeting in the establishment, attended also by the people of the country near; early in the afternoon, I had another meeting with the inmates of the institution much more select. I could but compare this house to that of Obed-edom, on which the Lord's blessing rested. The wife of Zeller devoted herself in very early life to the Lord, and to this day she appears to be faithful in endeavouring to perform her solemn vow. When about five years old, she was playing on some of the rocky hills of the country; one of their large eagles saw her, and darted down upon her head; a man with a gun, not far distant, watched the motions of the eagle, but did not see the child; he fired and killed the bird, at the

very moment of his darting upon the child's head; great was his surprise, on coming to the spot, to find the dead eagle by the side of the child. The deep wounds made by his talons on her head, show what a narrow escape she had from the voracious bird, and from being wounded or killed by the gun. This dear woman considers that her life thus spared, is to be wholly devoted to the service of God.

I returned to Basle in time to attend another meeting at Miriam Stackelberg's. Here I was pleased with a young woman I had not seen before. She lately accompanied Miriam on a visit to some of the valleys of Sardinia, where they were mostly among the Papists. Persecution was stirred up against them by bigoted and envious persons, because they had distributed some copies of the Holy Scriptures, and religious tracts. They publicly received personal abuse, and were even threatened with the loss of their lives. Under these sufferings for Christ's sake, this young woman appears to have grown in the root of religion. Thus Divine mercy often converts our tribulations into rich blessings.

Zurich, Tenth month, 23rd. I left Basle early this morning, and arrived here this afternoon. I greatly enjoyed the ride. I was alone in the carriage most of the way. Beautiful and grand was the scenery before me; it loudly proclaimed the Lord's power and wondrous works. Much of my road was through deep valleys, by the side of the Limath. Before me, at a distance, were high mountains covered with snow, the lofty peaks of some of them lost in the clouds. But, above all, my inward eye was open, so as to behold wondrous things out of the law of God. O! when, by his quickening Spirit, we are enabled to contemplate the Lord's wonderful workings, and to have a sense of what great things he has done for our souls, how can we but be filled with amazement, and be prostrated very low before Him! Under the fresh sense of what redeeming love and mercy have done for me, to this day, my soul was greatly contrited. In unutterable condescension and unmerited favour, a living hope was begotten in me, that the Lord, who has thus been with me all my life long, would be with me to the end; and that, in

Spain also, he would make way for me, and open a door to proclaim his great and glorious name.

24th. Antistes Gessner, hearing that I had arrived, early came to see me. I went back to his house,—the same which was occupied by the aged Antistes Hesse, his predecessor, and where, some years since, I had solemn meetings. The dear old man departed this life full of the love of God, and peace and joy in the Holy Ghost. He was a great example of humility and piety. The valuable wife of Gessner remains as one established in love to the dear Redeemer; also her sister Louisa Lavater. Their dear young people had collected to see me. Our meeting was in the Lord's presence. We were reverently prostrated before him. I returned there in the evening, to attend a meeting of which notice was spread among the pious part of the inhabitants, many of whom attended; and the Lord owned our coming together by his presence.

25th. I was in the families of several of the sick or afflicted among the Lord's people here, and had another meeting, largely attended, at Louisa Lavater's.* It was a season of great

* From the numerous letters addressed to S. G., by pious individuals with whom he had mingled in different parts of the Continent, and with whom he kept up a correspondence for many years, it may not be unsuitable to introduce the following, referring to the present visit, though not received till a considerable time after:

Zurich, the 5th of 6th mo., 1834.

My very dear Friend and Brother in our Lord Jesus Christ,

A multitude of engagements has hitherto prevented me from thanking thee for thy very welcome letter of the latter part of the 3rd month. It is always a happy day to me and all my family, when we receive a letter from thee. Yes, my dear friend, we have a very kind Master, who has guided thee, and blessed thee greatly in thy journeys. O, that He may cause all the seeds of the truth which thou hast scattered abroad to sprout, grow, and bear fruit for eternity.

The recollection of thy last sojourn amongst us, and especially of thy farewell, is always sweet, yet at the same time sorrowful, like the parting of St. Paul at Miletus—they were all filled with grief because he had said that they would see him no more. We all never shall forget thy love for thy Lord and thy Christian kindness to us. May the Holy

brokenness of spirit. The Lord has a precious seed among the young people. May he water it from his Divine presence, where there is life for evermore.

Spirit often inspire thee to pray for us—for me that I may finish thy course, and fulfil the ministry which I have received from the Lord Jesus Christ. It seems to me that outward afflictions are much easier to bear than those which sin causes in our hearts. But there is nothing to be done but to surrender ourselves to our Saviour, who alone purifies us; being justified by faith we have peace with God through our Lord Jesus Christ.

The situation of our church is nearly the same as it was during my stay among us; yet I had the pleasure of seeing recently a proof that there are a few young ministers who declare themselves openly on the side of evangelical truth, and a very large majority voted for the good cause in our synod.

Thou art now on the point of leaving Europe and returning to America. May our God bless thee and reward thee for all the good that thou hast done in his name among the Christians whom thou hast met with, and among us. Our friendship cannot be dissolved, it will last for ever, for it is founded upon our Lord.

Present our sincere Christian salutations to thy dear wife and daughter, and tell them that we hope, through the grace of God, to see them in the mansions of our Lord, when we shall be for ever with him. All my family salute thee cordially.

I return many thanks for all the kindness which thou and our friend Allen showed my dear grandson, M. Usteri.

I embrace thee heartily with all Christian love.

G. Gessner.

My venerable Friend!

You will kindly accept a few lines from your friend Louisa, who praises the Lord with you for having deigned to crown with his blessing all your toils, your labours, your prayers for the salvation of your brethren. Venture, my friend, to repeat the language of our Divine Master, "my meat is to do the will of Him who sent me." I am glad to tell you that the Lord has caused to sprout some of those seeds that you have sown in my heart, because I venture to hope that you will unite with me in prayer for their growth. Never shall I forget the dinner, or rather love-feast, which was held in my house the 25th of Tenth month, 1832, which was sanctified by the presence of our Saviour, who has united us still more closely in Himself from that day.

All the friends who were present at the little meeting which you held one evening in my house, and whom you have named in your dear letter,

St. Gallen, 26th. Travelling during the night I arrived here early this morning. The few last days I felt it to press on my mind to write to Pauline, Queen of Wirtemberg, in answer to her letter received after the visit paid to the King; I wrote her accordingly on my arrival here, and felt peace after discharging this debt of Christian duty. I then visited several families of my former pious friends; since I was here several have passed from the militant to the triumphant church, but others continue to be witnesses to this day that, by the grace of God, they are what they are. I have been comforted in meeting with a number of precious young people, who appear to come up in the footsteps of their pious deceased parents. In the evening I had a large meeting; the word of encouragement and consolation was given me to proclaim, but I had also pretty close labour with some.

Zurich, 28th. Leaving St. Gallen very early yesterday morning I came back here that afternoon. I had a large satisfactory meeting in the evening and another this morning, and now, with peacefulness, my way is clear to depart.

Berne, 31st. I set off at noon from Zurich; a number of pious people of both sexes, accompanied me to the coach, and continued with me till my departure. I had a tedious, trying journey to this place. We arrived at Arun at six, p.m., and did not leave till half-past ten. All the chambers in the inn were so crowded with company which I could not assimilate with, that I was obliged, in my own defence, to walk about the streets, though the night was very cold and dark. In some

are very grateful for your remembrance, and entreat dear friend Grellet not to forget them in his prayers.

O how I congratulate your dear wife and your happy daughter on the return of a husband and father so beloved. May the Lord mark that period with abundance of grace. Salute very cordially my dear sisters in Jesus Christ on my behalf. I venture to hope that you will continue to let us hear from you occasionally, and I am convinced that we are for ever united in our Head.—We meet each other when we look towards Him.

Your grateful friend,

Louisa Lavater.

of the rooms they played at cards, in others were billiard tables; there were music and dancing, drinking and smoking. My head and my heart were made sick. We arrived here early the day before yesterday. I called on several of my former acquaintances, some of whom I was pleased to meet again, they retaining their love for the Truth.

I was recognized by a female as I passed her in the street; she saw me when I was here before, and was at a meeting; she says it was the first time in her life that she had been in a Christian assembly; she was greatly astonished at my communication, for it seemed to her as if I was singling her out of the large company and exposing her conduct, even her secret thoughts, before them all, and yet she knew that I could not have any knowledge of her, nor could anybody have informed me of what none knew but herself; but she has since found that there is One who knoweth the secret of our hearts; now she knows and loves God, and is willing that he should try her, prove her, and show her her thoughts.

I had a meeting that evening largely attended by a mixed company; I was brought under deep exercise on account of some; but the Lord enabled me, his poor servant, to minister to their several conditions, and the meeting concluded under a precious solemnity.

Yesterday, accompanied by L'Orsa, my former kind and faithful interpreter, I called on many families, and had solemn and refreshing seasons with some of them. In the evening I had another meeting. This afternoon, still accompanied by L'Orsa, I visited other persons in their families; one was J. Gerber, who was lately at Sierra Leone as a missionary; he has come here to recruit his health. He knew well my valuable, deceased friend, Hannah Kilham, and he speaks highly of her piety and great usefulness. He left Africa the day after she sailed for Liberia. I had an interesting and edifying season with him and a few others.

Neufchatel, Eleventh month, 1st. I travelled part of the night to this place; the moon and stars shone brightly on the smooth surface of the lake, and on the tops of the

mountains. The inhabitants of this and other cantons, are in a state of ferment on account of some political questions, and blood has been shed. I met here, however, some who are of a meek and quiet spirit, and appear to be seeking for those things that make for peace. I had a pretty satisfactory meeting, attended by a far greater number than I had expected. There are several young persons seriously disposed, who by pious conduct, preach loudly to their parents. I called on one of these, who is a magistrate; I was first introduced to his father, who received me with politeness, but, on hearing the object of my visit, he said, "O, it must be my eldest son that you wish to see; I concern not myself with things of this kind." There are five or six persons at La Goulette who unite frequently in sitting down together in silence to wait on the Lord; they came here to see me.

Locle, 2nd. By travelling most of the night I arrived here about noon; the ascent of Mount Jura is beautiful, but the land towards the top is very barren; only a few patches are cultivated with potatoes and cabbages; a large population, however, reside here. The houses are mostly small, but very neat; all, even the largest which occupy much space on the ground floor, have but one story. This manner of building is adopted that they may be more protected from the wind, which blows vehemently, at times, on this high ground. These numerous inhabitants are occupied in manufacturing watches; most of the works which are put together in Germany and France are made on this mountain; many also are exported for the use of watchmakers in England and America. Locle stands nearly on the top of the Jura, yet it is in a hollow, and is thereby protected from the bleak winds; it is said that there was formerly a large lake in this hollow, whence this small town derives its name. The land about it is well cultivated; many cattle and sheep are fed on it, and excellent butter and cheese are made. Mary Anne Calame, well known for her great benevolence, resides in this place, together with Catherine Zimmerling, her intimate friend, who, during eighteen years, has shared

actively in her works of benevolence and charity. They have, as inmates in their family, several young women, who by afflictive occurrences have been brought into a reduced condition. They have the charge of their education in every respect, and qualify them to occupy useful and important stations in life; but, above all, their especial care is to endeavour to imbue their minds with piety. One of these young women is a Greek who, when a child, escaped the massacre of the inhabitants of Scio soon after I was there. Her parents were among the victims of the Turks. I hope this young woman may become extensively useful in Greece.

The establishment of M. A. Calame is about a mile and a half from the town. I went there with her in the afternoon. It was very touching to me, as we entered on the premises, to see the young people we met saluting her with filial respect and affection, by the name of "Ma chère mère,"—"my dear mother," and she calls them, "my children,"—and she acts truly towards them the part of a mother; her time and property are devoted to them, but her necessities in the maintenance of so large a family, and the erection of the needful buildings which she has yearly to enlarge, are such, that she has to be dependent on public benevolence; in this she has never been disappointed, though she has been repeatedly reduced to the last extremity, not having even the "handful of meal" left in her stores; but the Lord, the Father of the orphans, in whom is her confidence, has never forsaken her; many and very interesting are the circumstances under which her great wants have been supplied. In a number of instances she has not known by what human hand help was extended, but she had the conviction that the Lord had done it. The dear woman, who knows that there is no limit to Omnipotence, also feels that there is none to her benevolence; thus she considers not her want of means, but the needs of the poor orphans whom she cannot refuse to admit to her asylum, whenever they are brought to her. She first introduced me to the youngest children, from two to six years old; they were all sitting on low benches,

at their various employments, knitting, sewing, or having their books, and the very little ones were unravelling pieces of old silk, which, in another part of the house, is carded and spun. Perfect stillness prevailed; if they had anything to say to a motherly woman who sat facing them, it was in a whisper, except that when we entered the apartment they all rose, apparently delighted to see Mary Anne. They saluted her, "Ma chère mère," and such as were near tried to kiss her hand; but they soon resumed their seats and occupations. Mary Anne went among them, giving them a few sugar plums. Their mistress strongly attracted my attention. She was herself knitting, and conveyed instruction to the children with much kindness and affection, on such a variety of subjects, that I could hardly credit that I was among such a class of children, and so young. The greater was my astonishment when I found that this young woman was blind. Some of the teaching was on this wise: "Children, you have heard of the birth of the Lord Jesus Christ, our Saviour; can you, Mary, tell me, where he was born? And you, Sarah, do you know what kind of people came there to see him?" Of another she inquired how they knew that he was to be found there? After a number of questions connected with the Scripture narrative, to which the children answered very correctly, she said to another, "can you tell me some particular circumstance that occurred at the time of the birth of our Saviour?" Several of the children said, "there was then peace on all the earth, and the Temple of Janus was shut." Then again she said, "and where was the Temple of Janus?" "At Rome," was the answer.—She pursued, "but where is Rome?" &c., &c. Thus the blind woman, whilst going on with her knitting, conversed with the children, on the Scriptures, history, geography, &c.—and they answered her questions without raising their eyes from their work. By such kind of conversation the younger ones were also instructed, and questioned on subjects within their capacity. There are in the institution several schools for boys and for girls. There are also various workshops here; for this is a

school where manual labour, both in and out of doors, is pursued. Most of the teachers have received their education in this establishment. Their spirits seem to be moulded after that of Mary Anne Calame. The children are remarkably kind and affectionate to each other. I had a meeting with them and their teachers, and other members of the household. It was a solemn and tendering season. During the course of my communication to the children, I queried if some of them did not sometimes feel their hearts so full of the love of Christ, or so sensible that they had grieved the Divine Spirit in their unwatchful moments, as to bring them to desire that they might retire into some private corner, to pour forth their souls in prayer to God, or in praises for his great love to them. Several sobbed aloud, so that for a few moments I was under the necessity to cease to speak. After meeting, M. A. Calame told me that yesterday some of the girls came to request the privilege of the use of a small place in the garret; she inquired what they wanted to go there for? They hesitated for a while, but being pressed to answer, they burst into tears and said, they wished to have some private corner where they might retire to prostrate themselves before the Lord, and pray to him. Mary Anne told them, "You need not go to such a place, my dear children, you know that my private closet is unoccupied most of the day; retire quietly there whenever you are inclined."

In the evening I had a meeting in the town, which was also attended by M. A. Calame and her family; it was a good meeting, for the Lord was with us. M. A. C. does not belong to any particular denomination, having felt religious scruples against the forms and ceremonies introduced by many of them. Meetings are regularly held in her family, which are attended by a few pious neighbours; they sit down together in silence, and seek for the presence of God in the temple of their hearts.

Neufchatel, 3rd. This morning I went to M. A. C.'s house, and had a solemn meeting with her family, including the young women educated in it; I then returned to this

place, descending the Jura on the opposite side of the mountain; parts of the road strongly reminded me of Mont Cenis, except that they exceed it in beauty. The two large lakes below, the fine, cultivated plains, and the tops of the snowy Alps, are very grand. By using exertion I arrived here in good time for a meeting I had appointed before going to Locle; it was large, as the notice had spread some distance in the country. The Lord enlarged me in preaching his glorious Gospel.

Yverdun, 4th. I was on the road for this place by four this morning. I had heard much of a people in this city represented by some as persons that had made great attainments in the life of religion. I wished for an opportunity to judge a little for myself; one of their chief men is a physician of the name of Duveley; about seventy persons were met at his house when I came to it; their meeting concluded soon after. I had an opportunity to see and converse with them; they are Ranters to a very high degree. One of them thought that his faith had increased far beyond the size of a grain of mustard seed, that therefore he could walk on the waters of the lake, and a few days since he actually gave out that he would do so. A concourse of people collected on the side of the lake to see his performance; he made the attempt several times, but the water could not bear him up; he told the people that his faith was not yet strong enough. I found them full of airy notions.

Lausanne, 5th. I arrived here early in the afternoon; a great change has taken place since my last visit; many are removed by death. The aged Polier is like a servant waiting for the coming of his Lord; he has lost his sight, but the light of the Lord shines brighter and brighter in his soul. I had this evening a refreshing meeting at his house, when a number of his friends met us.

6th. I visited several pious families, and was particularly interested in that of De Montel; some of his wife's relatives from Neufchatel were also present; it was a season of mutual consolation in the Lord. Montel accompanied me to a meeting held in the afternoon; it was largely attended by the

inhabitants, and by many persons who came from the country, several of whom are clergymen. I found it a very exercising time, and had close labour among them; there were however some precious and tender spirits present; I thought most were too full of themselves and of their attainments, to bow down to the simplicity of the Truth, and to receive Jesus of Nazareth as "Christ crucified," the hope of our salvation. I left them with a heavy heart.

Geneva, 8th. I arrived here last evening. This day has been closely taken up in visiting a number of pious families. My soul is made glad in the Lord on finding that, though some of them have been sorely chastened under the rod of affliction, both of an outward and spiritual nature, they have not been forsaken under their sore trials. The Lord has been with them. I have sweetly mingled again with Moulinier, who seems to be fast ripening for a better habitation, even an heavenly; his colleague, pastor Demalleyer, also; they, together with Galland, maintain with firmness their Christian ground against the strong body of Socinians here on the one hand, and the Calvinists on the other. The sisters of Galland, Mary Ann Vernet and others, continue in Christian meekness; they seek for their supplies from Christ, the pure and everlasting spring. This evening a meeting was held at pastor Moulinier's: it was composed chiefly of those who know that it is good to be found in a waiting frame of spirit before God, that it is in the sanctuary of the heart that we are to seek him, and that there also he is to be worshipped; there he ministers of his goodness and mercy to those that wait upon him. We were refreshed together, and united in spirit in praising his great and holy name, who is blessed for ever!

10th. Yesterday and to-day I was engaged in visiting the prisons, and some valuable and useful institutions; one is for old men; great care is bestowed on their bodily comforts; each has his separate, clean chamber; every thing that might tend to disturb the mind of an old man is carefully avoided, and in the most tender and gentle way opportunities

are watched for to bring their minds to Christ, and to stir them up to make use of their few remaining days in preparing for another life. I had some interesting and satisfactory religious service in several of these places. This evening a meeting was held at pastor Demalleyer's; it was a more mingled kind than the one at Moulinier's, but the Lord enabled me to divide the word among the several states of the people.

I dined at Mary Ann Vernet's, where various branches of their families were present, also her widowed daughter, the Baroness De Staël. We had a contriting time together. They keenly felt the loss of a valuable, pious relative, a son of Mary Ann's; but they bear it as Christians. In his attempt to save the life of another person from a building that was on fire, he himself fell a prey to the devouring element. The dear youth had for many years past devoted himself, as a Nazarite, to serve the Lord, and he died whilst evincing his love to man. I was a good deal with him, in my previous visit here, and I loved him in the Truth.

11th. I had another meeting at Demalleyer's, more select than that held last evening. I had also one at Galland's; it was held in the chamber of one of his sisters; she has long been confined to her bed, under much suffering, which she bears with Christian patience and cheerfulness. This meeting was mostly composed of pious females. Several of these generally meet every week to wait together on the Lord; and, what is remarkable, the wives of two clergymen and their daughters, are among them; also the sisters of Galland and another clergyman. May the Lord himself feed this little flock of his pasture, guide them by his Spirit, and finally receive them to glory!

CHAPTER LVIII.

Fourth Visit to Europe.

The Waldenses.

Stephen Grellet had now taken his final leave of Switzerland. His heart had often turned with much Christian love towards the Protestant inhabitants of the valleys of Piedmont, who have so long attracted the notice, and called forth the benevolent exertions of their fellow Christians of other nations; and to that interesting people he now turned his steps. Though historians differ as to their origin, it appears to be certain that, whether they derive their Christianity from *primitive times* or not, their religious belief and church government from very remote periods, have always been different from those of Rome in the dark, mediæval and modern ages, and it would seem to be more probable that the "Men of the Valleys"—shepherds and herdsmen—should *retain* the Truth as it was first delivered to them, than that they should be able to *discover* it amidst the darkness of the twelfth century, when all Christendom was departing further and further from the light, "under the false teaching of subtle schoolmen, and ambitious and licentious hierarchs.*

Charles Albert had obtained possession of the Sardinian throne, and though the distrustful and

* See Gilly; Monastier; Jane Louisa Willyams; Baines, &c.

restrictive policy of his predecessors had not been entirely abolished, he had put an end to many severities and indignities heaped upon the Vaudois, and they were enjoying a time of comparative repose when Stephen Grellet visited their isolated communities.

On leaving Geneva, he took the direct course to Turin, and having reached Chambery he writes:—

Eleventh month, 13th, 1832. I have found as yet no door open for religious service in this place, where I am detained till I can obtain a conveyance for Turin. My time has, however, been employed in writing, which my close engagements and travelling had long prevented. This place is at the foot of the Alps, surrounded by mountains, rising one above another, whose snowy summits are lost in the clouds.

Turin, 18th. I was four days on the road from Chambery here, travelling early in the morning and late at night. There being much snow and ice upon these mountains, we made but slow progress, and in some places we were in considerable danger. It was but a few days since, that a carriage, by sliding on the ice to the side of one of these steep and narrow roads, was precipitated to a great depth among the sharp rocks.

I met in these mountains a woman who is one hundred and eighteen years of age, but is more active than many are at seventy; she walks with a firm step; her sight and hearing are good; she has had a new set of teeth, but these begin to decay; she says that she has never been sick; her memory is not only good, but local, so that she is very minute in her relation of past events.

I have been with a few persons here, some of whom are connected with the Waldenses. My chief inducement in coming here at present, is to visit that people, scattered about in the valleys of Piedmont. I was prevented from doing so when I travelled before in this part of the country.

Pignerol, 19th. I arrived here last evening; I had a solitary but very pleasant ride, for my blessed Master was with

me; my soul was contrited under a grateful sense that he has, in a marvellous manner and in great condescending mercy, kept, to this day, his covenant with me, though on my part, with shame and confusion, I beheld how frequently I have broken my own covenant with my Lord God and Redeemer. He has enabled me to renew it this day, and to anoint the altar, with many tears; may it prove to be an everlasting covenant never to be broken! My soul also was poured forth before God in supplication for all whom I have visited and labored with in the work and love of the Gospel, in various parts of America and in these European nations. May the Lord bless the works of his own hands everywhere, and restrain the workings of an evil spirit under whatsoever specious appearance it shows itself. I felt deeply and shed tears for those who are carried away captive by the spirit of unbelief; my soul did yearn towards those in America who have been subverted from the faith and the hope of that salvation which is through Jesus Christ, by Elias Hicks and his coadjutors; yet I entertain a hope that the Lord's faithful messengers will, in days to come, when those who have been active in sowing the evil seed are laid in the silent grave, be sent and commissioned to preach unto their children the glad tidings of salvation, and the word of reconciliation with God through Jesus Christ. The remembrance also of the thousands that have been slain on these mountains and in these valleys for their love to Jesus, and their faithfulness to his testimony, has been feelingly and solemnly before me. I beheld how many of these have joined that innumerable company who have come out of many tribulations, and stand now clothed in white before the throne of God and the Lamb, having harps in their hands.

La Tour, in the valley of Lucerne, 20th. Our road was among rugged rocks and deep hollows, but the land is well cultivated, wherever there is a small spot of earth, even close up to the snowy mountain tops; they have vineyards and mulberry trees, for they produce a good deal of silk in these valleys. At La Tour is the largest congregation

of the Waldenses. Bert is their pastor; his congregation is composed of about two thousand adults; their whole number in eleven villages, hamlets or towns, scattered in these valleys, is about twenty-two thousand persons; they have about four thousand five hundred children at their several schools; but most of these schools are held only in winter; for as soon as the sun has acquired sufficient power to melt the snow, their flocks are led to the mountains, where they are left under the care of the elder boys, till the cold weather brings them down again into the valleys. Their accommodations for school-houses have hitherto been poor, and as the cold is very severe in winter, they hold their schools in many places in stables, warmed by the breath of the cattle; these being generally dark are of course very ill adapted for schools; the women are attracted to the same place to be sheltered from the cold; they bring their work with them; some knit and sew, or card the broken cocoons of silk, or spin it, &c., so that a school-room here exhibits a curious sight. This is not however the case in every village; great efforts have been made, and some comfortable school-houses have been built, or are now building. The present King of Sardinia appears to favour these people; their sufferings and persecutions were great under his predecessor; their disabilities have not however been wholly removed; they are restricted to the narrow limits of the valleys or mountains they now occupy; they cannot purchase land out of these limits; if they do, on informers representing it, it is liable to be confiscated; thus, they are confined to the cultivation of very small pieces of land, hardly sufficient to support their families; this is their reason for introducing the production of silk. I have endeavoured to induce them to abandon the culture of the vine, for the wine being consumed by themselves, yields them no income; it is of such poor quality that it is not worth exportation, and they have to purchase the grain which might be usefully cultivated where the vineyards now are.

I met here Colonel Beckwith; he lost one of his legs at the battle of Waterloo, and now endeavours to devote

his time to acts of benevolence; this is the third winter he has spent among the Waldenses; he has been useful in promoting and in assisting them in the building of school-houses, and in having schools for the girls separate from the boys. He also endeavours to introduce among them the manufacture of a variety of articles, the materials of which are of small value.

I went to most of their villages, and visited their schools; at Bobi I was pleased with one for girls; it is conducted by a pious widow, who endeavours to train up the young plants under her charge in the fear of God. I found religious tenderness among the parents and the children in several places; most of their pastors also appear to be conscientiously concerned for the spiritual welfare of their flocks. These visits were fatiguing, for I had to perform the journeys mostly on foot; the snow was deep, and the rough paths on the high ground being covered with ice, rendered walking laborious. This was particularly the case in going up the mountain to Angrogne. It is in that valley, and on that mountain, that many battles were fought during the wars of extermination, waged against the Waldenses at the instigation of the Papists, whose armies were accompanied by the Inquisitors. Many of those poor, unoffending people, who escaped the edge of the sword, were burned by the Inquisition; their great crime was their religious and conscientious scruples which prevented their bowing down to and worshipping images made of wood, stone, silver or brass, &c.; and their placing their only hope of salvation in the mercy of God through our Lord and Saviour Jesus Christ, and not in the indulgences sold by the Popish priests, or the absolutions pronounced by them.

Here they are in great want of a school-house. One, however, is in progress which will have good stoves to warm it. On coming down the mountain I had a narrow escape; my foot slipped on the ice, which brought me to the edge of a deep precipice among the rocks; but my blessed and almighty Preserver protected me here again, lengthening my days a little longer, that they may be devoted to his service, whose I am.

The district of St. John's is the most fertile of any of their settlements. It contains about one thousand eight hundred inhabitants. Several hamlets seated on the mountains belong to it; but, during the winter months the inhabitants can very seldom come down. Here they had only one hundred and twenty children at school. Small schools are kept in the hamlets. A few years ago, some clergymen from Geneva came among these poor, simple-hearted people, and under the disguise of Christian kindness, brought in among them during their visit, the evil seed of the Socinian doctrine. It took some root among individuals, and in one of their pastors. By strict attention, and the Lord's blessing especially, they hope, however, that it is now pretty much extirpated; but it has rendered them very watchful over the visitors who come among them, that the morals and sound Christian views of a people descended from ancestors who have deeply suffered for the testimony of Jesus, may not be corrupted.

I returned to La Tour the 23rd, in the evening, and had a satisfactory religious opportunity at the house of their pastor, Bert, which was attended by many of these interesting people.

Turin, 25th. I returned here last evening late. Before my departure from La Tour I visited their hospital. It was founded but lately, and much aided by the Emperor Alexander. The circumstance which I had heard only in part before, is now related to me by a valuable young man, the son of John Paul Vertu, a banker in this city. My dear friend William Allen was at Verona, about ten years since, at the time of the Congress of the Sovereigns of Europe. Being then with the Emperor Alexander, their conversation turned on the subject of the oppression and persecution exercised, at that time, against the Waldenses, by the then reigning King, and the Popish priests. Allen requested the Emperor to use his influence with the King of Sardinia, in favour of that portion of his subjects, and the Emperor desired him, on his return to England, to visit these Waldenses, and to send him a statement of the circumstances under which he

found them. William Allen did so;—he found them in a suffering condition. Much distress and poverty prevailed among them; their sick and aged felt it very heavily. The Russian Consul here at Turin, not having occasion then to send a messenger to the Emperor, said he would constitute as such, any one whom Allen would recommend. This young man, my informant, very kindly offered himself to be the bearer of these despatches. That he might have immediate access to the Emperor, Allen gave him a letter to Baron Wylie, his physician, who also was a particular friend of ours when we were in Russia. It was late when the young man arrived at Verona. Wylie had him introduced into the apartments of the Emperor. On reading the despatches, Alexander was much affected; he was left alone. Wylie, as usual, came in to pay his visit as a physician; he was surprised to see the Emperor leaning his head on his hand near the table, and in tears. "What has happened," said Wylie, full of emotion, "that you are under so much affliction?" On which, Alexander handed him Allen's letter, and said, "Read this and see if I have not reason to be afflicted!" The very next morning he endowed this hospital forever; made some other benevolent provisions in favour of the Waldenses, and took immediate measures to try to induce the King of Sardinia to repeal his severe laws against them. It is in consequence of his interference that the present King has become better acquainted with this people, their peaceable spirit and their industrious habits, and that he treats them with greater mildness than was the case under the administration of his predecessor. Baron Wylie has continued to correspond with my friend, Wm. Allen; through him we had repeated messages from the Emperor Alexander, whose kind remembrance of us, after we left Russia, continued to the close of his life; shortly before his death, he commissioned Wylie to let us know that his warm Christian love flowed towards us. Various reports have been circulated respecting the cause and manner of his death, but the account sent by the Baron shortly after his decease is one that may be depended upon coming from an

eminent physician, who for years had been the constant attendant of the Emperor, and who was much attached to him; he says that the fever with which the Emperor was attacked came upon him whilst he was travelling in the low, unhealthy parts of the Crimea, near the Black Sea. During his illness his mind continued to rest on the Lord Jesus as his only hope; his delight was to have the Scriptures read to him; he also wished frequently to be left alone, there is every reason to believe, for the purpose of prayer and spiritual communion with God.

Finding that the schools among the Waldenses are very destitute of books, I have made provision for some to be sent to them, among others the *Scripture Lessons* in French, and a quantity of Bibles and Testaments. Here I had two meetings; one of them was attended by several of those Roman Catholics that I was with on my former visit here; but I do not find that they have made much advance in vital religion; the way to the kingdom is too narrow for them. The few Protestants here are descendants of the Waldenses; some of them love the Truth.

CHAPTER LIX.

Fourth Visit to Europe.

Lyons.— Avignon.—Aix.— Nismes. — Congenies, etc. — Montpellier.— Touluse.— Brives.— Perigneux.— Bergerac.—St. Julien.—Bordeaux.—Bayonne.

Returning from the valleys of Piedmont, Stephen Grellet went to revisit the scenes of his early college life; to mingle once more with the little company of those who profess with Friends in the South of France; and to pay a last farewell visit to his beloved mother and near connections in the different places of their abode—on his way to the borders of Spain.

In continuation of his diary he writes:—

Lyons, Eleventh month, 30th. I arrived here late last night, by the way of Suze, Mont Cenis, and Chambery. We travelled night and day. The drifts and depth of snow on the mountains rendered our journey perilous. We had some narrow escapes. In one place the passengers had to assist in holding up the carriage, when the wheels were sliding away to the edge of a precipice.

I have been to-day with several pious persons, who, though Roman Catholics, now see beyond the Pope and the priests; their minds are burdened with the many ceremonies and superstitions of that church; but their difficulty is great also on meeting among the Protestant professors so many relics of Popery. They wish to find a people whose principles and conduct, both civil and religious, harmonize with what they

conceive the doctrines of the New Testament require from every true disciple of our Lord Jesus Christ. One of these men is Stanislas Gillibert, a physician. Bredin is another spiritually minded man. My mind is introduced into much seriousness by visiting this place. Here I received part of my education at the college of the Oratorians. Here, also, the Lord graciously extended very peculiar visitations of his love to my benighted soul. It was, indeed, as a light shining in a dark place to which I have frequently recurred, with reverent gratitude and wonder at the gracious condescension.

Twelfth month, 1st. I was this morning with Monod, son of that worthy man of the same name at Paris. This young man was the pastor of one of the Protestant churches here, but his spiritual views of religion, worship, ministry, &c., have induced him to withdraw from that office; he holds meetings, however, which are attended by many of the most pious among the Protestants, and also the Roman Catholics. His exemplary life and the purity of the doctrine he preaches, which has for its object to bring men to Christ through the obedience of faith and the teachings of his Divine Spirit, induce many to gather about him. He has been a remarkable instrument in bringing the inhabitants of several villages hereabout to see the errors of Popery, so as to desert their priests, and to sit down under, or to wait for, the teaching of the Spirit of Christ. When he cannot be with them, they meet together to read the Scriptures. This young man is very zealous and mighty in the Scriptures. He reminds me of what is said of Apollos. What endears him particularly to me is that he appears to have a heart open to become more perfectly instructed in the way of the Lord.

2nd. I had a satisfactory, small meeting at Doctor Gillibert's, with a few other seeking persons. His wife appears to be a sincere inquirer after the Truth. I had another meeting at Adolphe Monod's, which was attended both by pious Protestants and Roman Catholics, who desire to come to the Shepherd and Bishop of souls, the Lord Jesus Christ. These have been very interesting meetings, as have also been some private religious opportunities with these tender, seeking individuals.

Avignon, 3d. I came here by steam-boat down the Rhone, with great rapidity. The current is so strong that it takes them nine days to go up again to Lyons. We passed under the bridge "St. Esprit," near Valence, with great velocity. It was not till very lately that they have carried passengers on board whilst passing there, it being considered so dangerous. The bridge, however, is much improved from what it was formerly. It is a hanging one, of brass wires twisted together like a cable, but much lighter, and stands so firmly, that it hardly shakes at all, whilst heavy carriages pass over it. The banks of the Rhone are very fine. I know few rivers, anywhere, that surpass it. I staid but a short time here, where I was with three persons, to some satisfaction. The inhabitants of this place are strong papists. Some years ago it belonged to the Popes of Rome.

I travelled during the night to Aix, in Provence. My chief object in coming round by this place was to see Francis Gourrier, who was a lawyer rising into eminence; but, becoming convinced of the errors of Popery, and having also religious scruples in regard to pursuing the practice of the law, he devotes himself to a religious life and acts of benevolence; he is, to a considerable extent, convinced of the principles of our Christian Society. He corresponds with several persons in France, Italy and Sardinia, who also are more or less brought to see the Popish errors, and to whom he is of service, in informing or strengthening their minds in the ways of the Lord. Several of these are priests, and some of them are now exposed to suffering for the testimony of Jesus. One of these, the Abbé Cousin, of Monaco, has suffered much from his fellow-priests. They cannot endure his reading the Scriptures to the sick in the hospitals, or to the prisoners. These sufferings have been blessed to him. He has thereby been brought nearer to the Lord, and in His Light he has seen more light, even the light of the knowledge of the glory and love of God, through Jesus Christ. Francis Gourrier's father, and other branches of his family, are also becoming convinced of the errors of Popery. I had a satisfactory season with them.

From Aix he passed on to Nismes, and having visited a few persons there, he proceeded at once to mingle, for the last time, with the little company of Friends in those parts.

Congenies, 6th. I came here last evening, and was very kindly received by my valued friends, Louis Majolier and family; this is the fourth time, in the course of twenty-eight years, that I make a religious visit to the little flock in these parts, who are called by the name of Friends. To-day being their week-day meeting, I attended it, and at the close spread before Friends, for their consideration and approbation, a concern that I have felt with weight to visit them in their families. They united cordially with it, and I proceeded in the service.

9th, First-day. Many of those professing with us having heard that I am here, came to meeting from several distant villages. I was glad to see Friends once more, but my heart was deeply affected, and my spirit was sad, on beholding the lukewarmness and apathy respecting the things that belong to salvation, into which many of this people have fallen; it seems as if some had entirely lost sight of what once appeared so dear to them. As the meeting in the forenoon was attended by many who do not profess with us, the word given me to preach was not so particularly for the professors with us as was the case in the afternoon, when the meeting was more select; it was a time of close searching of heart; many appeared to feel it, and to see wherefrom they had fallen. It was a season when the baptism of repentance was preached, and when also many did confess their sins. I had another meeting in the evening, when many gave evidence of the contrition of heart they were brought to by the many tears that they shed. May the Lord bless this fresh visitation of his love.

Codognon, 14th. I continued diligent in my visit to the families at and near Congenies till last evening, having also meetings with Friends select, and others among the inhabitants, who appeared to consider it a privilege to attend them,

Roman Catholics as well as Protestants. Here also I had a meeting among these different classes of people.

Congenies, 16th. I returned here yesterday, and went to visit the few professors with us at Calvisson, and had a large public meeting. To-day I had three meetings here, it being First-day; those in the morning and afternoon were attended by Friends and the people at large from other towns and villages. They were seasons favoured by the Lord's presence and power. There is considerable openness in these people to hear the declaration of the Truth. O that there may be also a submission to it! In the evening the meeting was more select, being for Friends only; there was greater solemnity prevailing over us than had been the case on most of the preceding occasions; many appeared sincere in their desire to renew their covenants with the God of our life and of our salvation; may it be sealed by the offering up of the whole heart as a sacrifice unto Him!

The next day, accompanied by Louis Majolier, I went to Fontanaise; the meeting was well attended by Protestants and Roman Catholics, as also the succeeding one at Quissac. The next was at St. Hypolite, where, on preceding visits, I had two very remarkable meetings. Most of those I knew here are deceased. Our friend Paradon, who resides a little out of the town, had undertaken to have a place for holding a meeting provided, and also to give notice of the same; on conferring with the principal inhabitants they had concluded it should be held in their largest Protestant meeting-house, or temple, as they term it. The Protestants here are numerous. On our arrival we were met by several of the clergy; as I was about entering the meeting-house, one of them not only offered but pressed me to put on his black gown, surplice, &c., which shows how unacquainted he is with Friends' principles and Christian testimonies; I had then but a short time to explain my conscientious reasons for declining his offer, but after meeting I had a full opportunity to do so. Their spacious meeting-house was well filled, and the people behaved with seriousness. The subject on which I was led to speak was salvation by our Lord Jesus Christ,

through faith in his name and obedience to the dictates of his Spirit. I had after that a long opportunity with four of the Protestant ministers. One of them, a zealous young man, was disposed to enter into doubtful disputations on non-essential subjects, which were easily put by, and we parted in love. We went to Paradon's, a mile out of town, and had a meeting there.

The following day, on our way back to Congenies, we stopped at Crespian, and had a meeting there; the day after we attended their Two-month's Meeting at Congenies, at which Friends very generally were gathered, from every part in this section of France. It was a solemn meeting. We parted from one another, never expecting to be again together in this mutable state; we felt the fulness of Gospel love to flow amongst us. I leave these dear people in hope that the Lord will care for them and watch over them, and not suffer the enemy again to prevail.

St. Gilles, 25th. I arrived here yesterday afternoon, in time to visit four families of Friends, and to-day I had two meetings. One was held in the Temple of the Protestants. Le Blanc, their pastor, a pious man, whom I have heretofore known, hearing that I was here, sent me a very kind and Christian-like note, stating that he was necessarily prevented from coming himself to see me, but that, if I apprehended it my religious duty to have a meeting among the inhabitants, he knew of no place more suitable than their meeting-house, nor any day when I could see more of the people collected together than this afternoon, when he was very free, in the love of Christ, to omit officiating himself, though this is a high-day among them ("Christmas"); and that if I accepted the offer, he would give notice of it at the close of their service in the forenoon. I considered the matter weightily, seeking for the Lord's direction. It appeared best for me to accept the offer. It seemed indeed to be the Lord's doing, for I had felt my mind strongly drawn towards the people here, and there appeared no probability of my being able to see them together.

The meeting I had in the forenoon was held in the

Friends' meeting-house. It was attended by those who go under our name, both here and in the neighbourhood. I have some hope of them, here also, that they may henceforth walk with greater circumspection and watchfulness. The meeting in the Temple in the afternoon was very large; it was a mixed company. I thought there were pious persons present, to whom the word of comfort and encouragement was preached; but there were others with whom I did earnestly plead of righteousness, temperance, and judgment to come. Whilst I was proceeding, my own heart being much affected with the awfulness of it, I stated how solemn it was thus to join in company with those who are met together to worship God, and publicly to acknowledge and bow down in spirit before Christ Jesus, the Saviour of sinners, who came into the world for this very purpose, that he might save us from our sins; but that possibly whilst some keep this day as a memorial of the coming in the flesh of the Eternal Son of God, thus to be unto us a Saviour and Redeemer, they have concluded on, and made preparations to spend this very evening and night, perhaps, in a riotous and sinful manner. As I was uttering this, a man fell down from his seat on the floor; there was some bustle for a short time; they carried him out, and I continued to speak, a considerable increase of solemnity appearing over the meeting. After the conclusion, I heard the people say to one another, "He is dead, he is dead." I was then told that this very man had made extensive preparations for a sumptuous banquet this night, when a variety of diversions were to be introduced: that, on coming he had boasted how he would honour the Lord, and sanctify this day, by going to a place of worship first, and then close it in feasting and revelling. Some persons, hearing him speak so, had reproved him for it, which he answered by impious expressions. The people appeared struck with astonishment at the awfulness of the event. I received a deputation from the inhabitants in the evening, requesting that I would have another meeting with them, but I did not feel it my place to do so. To the Lord and his Spirit I leave and commit them.

Nismes, 26th. I came here this forenoon and had a meeting at an asylum for Protestant girls. One of our Friends, a young woman, Justine Benezet, is at the head of it. She keeps her place as a Friend, and is beloved and respected by all. The managers of the establishment, several of whom are clergymen, treat her with all respect. They are so convinced of her genuine piety, that they do not object to her holding meetings in the asylum, after the manner of Friends.

The next day I visited the prisons at the castle, and had several religious opportunities with the prisoners; some of these were distressing seasons to me, for I was among very depraved men, hardened in vice and wickedness. Their hearts appeared to be of the nature of the flinty rock. In the evening I had a large public meeting; it was very quiet; the Lord enlarged me among them in preaching the Gospel of life and salvation, and the hearts of many seemed to be opened to receive, or at least to acknowledge to the Truth; many tears were shed; may the Lord bless and prosper his own work!

28th. Early this morning several pious persons came to my inn to bid me farewell in the Lord; we sat down together and were comforted in his presence. He condescended to bless and break a little bread among us, and to hand us a cup of consolation.

After this parting opportunity Stephen Grellet set off for Montpellier, and arrived there the same evening:

Lyssignol, one of the Protestant clergymen here with whom I have long been acquainted, came soon to see me; he maintains his integrity in the Truth, but he has his trials from his colleagues, who have made many attempts to introduce into their schools sentiments calculated to alienate the youthful mind from the simplicity and purity of the Gospel of Christ; they also promulgate Socinian views from the pulpit. I have endeavoured to encourage him to maintain

his ground with faithfulness, as a servant of the Lord Jesus Christ. It is the practice here for the Protestant clergy every week to interchange the places of worship in which they officiate; thus it gives to the people at large an opportunity to make their election of what kind of doctrine they choose to hear; it would appear from this that the greater part are in favour of sound Christianity, for the houses in which Lyssignol officiates are generally full, and the others are but thinly attended.

The next day I visited their schools and prisons, also several pious persons, and left Montpellier that evening for Toulouse, which I reached after travelling two nights and one day. We had a violent storm on the way; the rain fell in torrents, so that both horses and carriage were well nigh being washed down the rapid streams, caused by the rain on the highway.

Toulouse, First month, 2nd, 1833. On presenting myself at the Police-office the day before yesterday with my passport, I found among the chief magistrates present a good deal of seriousness, and a desire to obtain information on Friends' Christian principles and peaceable testimonies. The subject of war is one of peculiar inquiry and interest to some of them. Very nearly connected with this is faith in God, and in our Lord Jesus Christ, the Prince of Peace. If we believe truly in Him, we must necessarily keep his commandments. This is his commandment, that we love one another as he has loved us. How can then the servants of the Lord Jesus fight? Their weapons are not carnal, but spiritual; their sword is that of the Spirit; their whole armour is that of Light. Many will assent to these Gospel truths, but the obedience of faith is lacking in them. In the evening I had a satisfactory meeting, attended mostly by Protestants, and a few serious Roman Catholics.

Chabrand, the Protestant minister, long known to me, continues to be a useful man. He is spiritually minded, and his ministry has the tendency to draw the attention of his hearers to the influences of the Divine Spirit, on their own hearts. The Courtois, also, continue firm in their love to

the Truth, and are indefatigable in their labours to spread the Scriptures and religious tracts among the Roman Catholics, in many parts of France, and Spain also. They have many colporteurs employed in that work.

3rd. Yesterday I visited three prisons. I was much grieved in some of these visits. The prisoners have free access to wine and spirituous liquors. Some, under sentence of death, which is to be executed next week, had bottles of strong drink with them. I had, however, some satisfaction in one prison, where I found about sixty young men, who are to be sent to the army in Algiers. They seemed to feel their situation, and were tender. I supplied them with Bibles and Testaments, which they appeared to value. I had another religious meeting that evening with the inhabitants. I felt very low, yet the Lord enabled me to minister to them.

I called to-day on several pious persons, both Roman Catholics and Protestants. Others came to see me at my inn. Some of them are in a seeking, tender frame of mind. I feel much for them. To the Lord and his Spirit I direct them.

A wintry journey of two nights and one day brought him once more to Brives, where he writes:

5th. I find my beloved mother in a very tender state of mind, green in old age. Her heart seems to be full of love to the dear Saviour. She appears weaned from a dependence on the priests, or outward observances. Her heart is fixed, trusting in the Lord alone. It is rare to meet with any one at her advanced age, who retains such bright mental faculties. She can relate occurrences of very ancient date, told her by her grand-parents. Her grandfather was ninety-six years old when he died. When he was a boy, the plague prevailed to such a degree at Limoges, that, towards the last, there were not living persons left sufficient to bury the dead, and the streets of the city were overgrown with grass. Her grandmother at the age of eighty had a fall from her

horse, which she survived about six years. Her own mother was also very aged when she died.

15th. There are no Protestants at all in these parts; my intercourse, therefore, is entirely with the Roman Catholics; I have had several religious opportunities with these at my dear mother's, the Baron Le Clerc's, my brother-in-law, and also at the houses of others. Many of the people were at meetings that I held here on my former visits; they know therefore how to conduct on such occasions. This time the priests have not interfered with me.

I have paid a satisfactory visit to the nuns at the hospital; several of those that I met here before are yet living, and have received me with Christian affection, particularly their aged Superior, called *La mère Cecile;* the religious opportunity I had with them was solemn and contriting; several of them, I believe, hold frequent silent communion with God, and amidst the round of forms that their religious order requires, they enjoy Christ, the substance; they know where prayer is to be made, and in the temple of the heart are worshippers in spirit and in truth. This is the fourth visit that I have made them in the course of twenty-eight years, and every time I have been with them my soul has been edified; moreover, I find that those who, at the time of my first visit, were young and of small religious experience, have grown in the Truth, and in the increase of spiritual mindedness. My soul does magnify the Lord my Saviour, who has brought me to the knowledge of some among the various nations of the earth, outwardly joined to separate religious names and communities, priests, monks, nuns, &c., to whom my heart is united in the Spirit, and whom I can salute as disciples of the Lord Jesus Christ; by-and-by, I trust, all these will be united as fellow-servants of one Lord in the Church triumphant, harmoniously singing praises, and ascribing glory to their God and Saviour.

I have been brought under very deep exercise respecting my future proceeding towards Spain; the time to enter that nation appears now to have arrived; yet I am told, from place to place, that there is no possibility for me to obtain

admittance there, or to escape with my life if I do; the effusion of blood among them appears to be great, and acts of much cruelty are said to be perpetrated; but my religious concern to go there remains. Direct my steps, O Lord! Suffer not thy poor servant to be deluded in any of his movements, but lead me by thy counsel; then, into thy hands and to thy sovereign will I resign all the result; my outward liberty or my life, O Lord, are in thy hands! I entertained the hope that my beloved friend, William Allen, would have it laid upon him from the Lord, to join me again, so as to proceed together to Spain, but I hear nothing from him on that subject; but, O Lord, be thou with me; let thy pillar of a cloud by day and of fire by night, direct my steps and protect me!

Perigneux, 16th. I took a solemn farewell last evening of my much beloved and honoured mother, also of my dear sister Le Clerc, and numerous family; we were all prostrated together before the Lord in our spirits, when on bended knees my soul was poured forth in fervent supplication for them. I parted from my mother, and she from me, as never expecting to see one another again on this side of eternity, but in the hope that by the mercy of God in Christ Jesus, we may be joined together again in the world of spirits and the realms of everlasting blessedness.

I set off at midnight by the public coach, and arrived here in the forenoon. I have here a very dear first-cousin; her name is De la Ribiere; she is a woman of great piety, and has been so for many years; her only son is the Commandant-General of the Gensd'armerie in the department; they invited their piously-inclined friends, all Roman Catholics, and I had a religious meeting with them; their hearts, as well as their ears, were opened to the Gospel truths given me to proclaim; it may be said to have been a good meeting; none of them, except my cousin, had been at such a meeting before.

Bergerac, 17th. I left Perigneux at midnight again; it is not from choice that I thus travel in the night, but I must keep the hours at which the coaches set off. I arrived here

at ten, a.m. Here reside my sister De Boise and her children; it has been very pleasant to mingle once more with them, also with several Protestants; some of them have passed under severe afflictions; the Lord gave me a word of comfort and encouragement for them.

I went thence to St. Julien, where my brother, Peter de Grellet, resides at present; a considerable number of his neighbours met us that afternoon; they had never seen, and most of them had never heard of a Friend, but the Lord opened a door for me to preach the unsearchable riches of the Gospel of Christ. My visit to my dear nieces here was also very satisfactory.

I then returned to Bergerac, and met with some of the Protestants, who are numerous here; there are about seven thousand of them; they are well supplied with Bibles; a considerable number of these have been given or sold to the Roman Catholics, but, in many instances, the priests have succeeded in obtaining them, and have destroyed them; through the medium of their disguised agents also they have obtained many copies, and committed them to the flames.

Bordeaux, 24th. I arrived here yesterday; my mind is under such weight of exercise for Spain, that I have no qualification to enter on any religious engagement in this place, where also I hope to be again, should the Lord spare my life from falling a sacrifice on the way I am now going. "Thy will, O Lord, be done," is the frequent aspiration of my spirit.

Bayonne, First month, 25th. Here I am on the frontiers of Spain; I left Bordeaux early yesterday morning. Among my fellow-passengers in the diligence was a Spaniard, the Marquis de Matta Florida, with his wife and sister. His father was one of the King's ministers, but had been obliged to flee to France with his family, where he died lately. The young Marquis, having some encouraging accounts of the state of the country, has come thus far to see if it is safe for him to enter Spain again. I find many Spaniards at Bayonne. It is said that the factions that had the rule, and have shed so much blood, are now subdued.

I also received, this day, a letter from my dear friend, Wm. Allen, stating that he feels himself so forcibly brought under the weight of religious concern to join me in my Gospel engagements in that nation, that he expected to be able to leave London to-morrow, the 26th, and join me here as soon as so long a journey will permit him. How great is the Lord's goodness! I arrive here surrounded with difficulties and discouragements, and he opens a bright path before me.

There is a quarantine to be performed here before any one can enter Spain, and another after passing over the frontiers. During my detention dear Allen will have time to come.

Second month, 3rd. I have met here several serious persons, Protestants and Catholics, some of whom are Spaniards, with whom I have religious opportunities. Some of them are of a seeking mind. One of these is the *Sous Prefet*, a man of a liberal and benevolent spirit. I felt much distressed when I came here, on beholding the multitude of beggars in the streets. They are unwilling to do any work at all, whilst they can obtain a precarious and scanty living by begging. I also observed that, two days in the week, the number was greatly increased; for they came in from the country, miles round, and I noticed that benevolent men or women sat at their doors with bags of copper money, and gave to the beggars as they came to them, as long as their bags held out. By this mistaken benevolence in alms-giving, the system of begging is encouraged. I thought that this could be remedied, especially as I had visited their House of Benevolence, which is a spacious but unoccupied building; I thought that if those alms, given by the citizens, were properly administered, much more good would be done, better provision made for the aged and the sick, and work found for those that say they have none; thereby immorality and sin might be repressed. I formed my plan accordingly, and submitted it to the *Sous Prefet*, who was so much pleased with it, that the chief magistrates in the town were called together, and, with their approbation, it was concluded to call a meeting of the benevolent citizens;

for nothing can be done availingly without their co-operation.

6th. Dear Allen met me the 3rd inst. in the evening; he has been almost constantly on the road since he left London the 26th of last month. We have met in the fulness of Gospel love; we rejoice together in the Lord, and we are also permitted to participate in the encouraging hope that through His assistance we may endure, with Christian patience and resignation, whatever suffering may be permitted to come upon us during the service we are about to engage in in Spain. Dear Allen enters cordially into the plans formed to endeavour to alleviate the misery of many of the people here, and to put them in a way to support themselves by their industry and not by begging. The principal citizens met last evening, also the public authorities; the plan formed was approved by them; the mayor and others were appointed a committee to see that it be carried into execution, and, as soon as they are prepared for it, begging will be prohibited, work given to those destitute of it, and the wants of the sick and the aged liberally provided for. This conclusion being now formed is a great relief to my mind.

8th. Official information is received to-day from Madrid by which our quarantine is lessened one-half of the time. These days past, we visited their prisons and schools. We had also two meetings with the Protestant community, which some of the Roman Catholics attended. Joseph Veisaz is very much devoted in spreading the Scriptures, particularly on the Pyrenees among the Basques, into whose language the New Testament is translated. We had a very interesting meeting at his house with some tender-minded people.

Their detention by the quarantine on the French side of the Spanish frontier had now ceased, and they were on the point of leaving Bayonne. A few hours before their departure they received a deputation from the Jews, respecting which S. G. remarks:

The Jews are a numerous and respectable body; they had

heard of the society organized to prevent public begging, and they came to request that we would have a meeting among them, and organize a Benevolent Society. They do not reside in Bayonne, but on a beautiful spot near it. They are generally wealthy, and have no poor among them, for they give employment in their families to such as might otherwise be dependent on public charity. We did not see their need of such an institution; on the contrary, as they told us, their hearts and purses are open to minister to the wants of suffering Christians. We had a satisfactory opportunity with them.

CHAPTER LX.

Fourth Visit to Europe.

Spain.—Madrid.

Stephen Grellet now entered upon an entirely new field of labour. In company, once more, with his faithful friend, William Allen, he had crossed over into Spain at a time peculiarly favourable to the accomplishment of his mission.

The attempts of Don Carlos, at the head of a powerful and bigoted party, publicly to assert his claims to the succession against the right of the young Infanta, had been defeated by the King's unexpected recovery from a serious attack of illness, after he had been announced as already dead, and his body had been exposed in one of the halls of the palace. Queen Christina had regained her ascendency over the mind of her husband; Ferdinand had dismissed Calomarde, and called Zea Bermudez to the ministry; a short calm had succeeded a time of great political excitement, and some good measures had been determined on and were in progress of being carried into execution when S. G. and W. A. entered the Spanish dominions.

They arrived at Irun, the first town in Spain, on the 11th of Second month, 1833, but were obliged to perform another quarantine before they could proceed into the interior.

Irun. Second month, 16th. We expect to be released to-day from this quarantine. We are with a large company of Spaniards and Basques, crowded together. Some are very noisy, but in our small private chamber dear Allen and I have found a little sanctuary. Our seasons of retirement, morning and evening particularly, have been times of Divine refreshment. We have also been diligently occupied in writing;—my time had of late been so taken up that I could not do it. I have now written various letters to some of the pious persons I have already visited in Prussia, Saxony, Germany, Switzerland, Sardinia, as well as in England and America. Last night we had a violent storm of wind, rain and lightning; the wind was so strong as to upset the heavy diligence whilst on the road near here.

We left Irun the 16th, about noon. We tarried a short time at Tolosa, and again a few hours at Vittoria, where we paid a satisfactory visit to a person for whom we had a letter of introduction. It is a handsome city. Part of our road from thence, through Miranda, is so mountainous that we had ten mules to our carriage, and repeatedly two yoke of oxen besides, to assist in taking us up the mountains. The dangers on these roads are great. We were favoured to escape any accident, and preserved from falling into the hands of robbers, who are numerous and regularly organized under their chieftains. Not a week passes but robberies are committed on this road, and sometimes blood is shed, when any attempt at resistance is made. It frequently happens that some of these banditti are your fellow-travellers in the diligences, and, at the places of stopping to change horses or mules or for taking refreshment, they inform their confederates of the prospect there is of making a good prize, and they lay in wait for the travellers in such strength as to overpower them.

They arrived at Madrid on the 20th of Second month, and soon entered upon the object of their mission.

22nd. Since our arrival at Madrid we have been in company with a few well-disposed persons, through whom we may expect to become acquainted with others. We were today with Cambrone, a Jurisconsult of eminence, and a conscientious man. He has, on this ground, refused to accept places of considerable importance, both here and in Cuba. He is strongly opposed to slavery. He, and his particular friend Solon, another eminent lawyer with whom I became acquainted at Toulouse, are now preparing works against slavery, both under this government and that of France. They have also in view to publish periodicals to spread light and interest among the people on this subject. These two men are not merely philanthropists, but Christian believers also.

Through the medium of Sir Henry Addington, the British Ambassador, we receive information that the Count D'Ofalia, the Minister of the Interior, has heard of our arrival, and wishes to see us this evening. We suppose he may have heard of us through Count De Rayneval, a French peer, and Ambassador to this Court. His particular friend, the Sous Prefet at Bayonne, had written to him about us, and also given me a letter for him.

23rd. According to appointment we were last evening with Count D'Ofalia; he was some years since Ambassador to the United States, when he obtained considerable knowledge of the Christian principles and testimonies of our religious Society. He received us with courtesy, and kindly inquired in what he could serve us in promoting the object of our coming here. We had previously felt our minds drawn to visit some of their prisons, hospitals, &c. We have often found that this kind of visits bring us to an acquaintance with serious and pious persons, to whom we might not be able otherwise to have access. He at once said that he would prepare orders for our admittance to all such places, and requested us to call upon him again to-morrow morning.

We next went to Vanness, our American Ambassador here. I knew a brother of his in America. His wife is a

pious woman; before her marriage she resided in New York for a few years, and knew some of our Friends; she had hoped, she said, that we would come to see her; as she was riding out she had seen us in the street; by our dress she recognized us as Friends, and she could hardly resist stopping the carriage to speak to us; we had a satisfactory opportunity with her and her family. It was concluded to hold a meeting for Divine worship at their house next First-day morning. We next went to Sir Stratford Canning's, who is Ambassador Extraordinary here, besides Sir Henry Addington, the regular one. Allen had letters for him from London, and it appears that he had received some others recommending us to him; both he and his lady are serious persons; our intercourse with them was to edification; we had also with them and their family a refreshing religious opportunity in the evening.

24th. This morning at eleven o'clock we went, as appointed, to the Count D'Ofalia's; he manifested great freedoom in conversing with us on subjects of benevolence and piety, on the distribution of the Scriptures, and the state of religion in Spain, which he acknowledges to be very low; he told us that he was yesterday with the King, and spoke of us to him; he informed him also of our intention to visit their prisons and other institutions; the King directed that an order for our admittance to any place we may wish to visit should be made out in his own name; he also requested that we would furnish him with any remarks we may make in these visits. How remarkable that the Lord should thus set an open door before us, in places where, but a very little while ago, anarchy prevailed, streams of blood flowed and the prisons were crowded with innocent victims. We are told that, in some parts of this nation, the tyrants in power, after putting some of their victims to a cruel death, made out bills of the expenses attending the execution, which they obliged the mournful widows to pay.

We next went to attend the meeting appointed at our American Ambassador's; some persons who had been invited attended besides the family; the time of our sitting

in silence together to worship the Lord was very solemn; what a sublime description does David give of such a solemn engagement, "Give unto the Lord the glory due unto his name, worship the Lord in the beauty of holiness!" Vanness's wife appeared to be sensible of the solemnity of the occasion; she was broken down in her spirit, and shed many tears. Dear Allen and I had words of consolation and encouragement to communicate to them. Cornelius, the eldest son of the Ambassador, is a serious youth.

25th. Accompanied by Cornelius Vanness, as our interpreter, we visited several of the prisons, also the orphan and poorhouse.

26th. We visited the foundling hospital, which is a large establishment; they admit yearly from eleven to twelve hundred children. It is at present under much better regulations and care than it used to be. The Sisters of Charity have the internal care of it, under the direction of a committee of about forty of the principal females of Madrid, several of whom we met; they not only accompanied us through the several departments of this large establishment, but some of them were our interpreters. The Duchess de Gorr, their President, was one of them; she is now a widow; she has learned in the school of affliction; her husband was one of the first Grandees in Spain. Two priests accompanied us also; they were serious under the several religious communications we made during these visits; we had an opportunity with the nuns, and lastly with the female members of the committee; they tell us that the Queen is now one of their number, and has lately made great improvements in the management of this house. I have not seen any of the sort kept more clean. The mortality is, nevertheless, great; during the first seven years it amounts to seventy-eight per cent, and six per cent more from the age of seven to twenty-one years; those who survive receive a good education, and are instructed in several trades according to their capacities.

27th. I was ill last night, caused, I suppose, by a large pan of charcoal left in a room between my chamber and that of

Wm. Allen. They have no fireplaces here, and the only way they warm themselves is by bringing in coal in this manner. My head was much affected; I had hardly strength to rise; on going to Wm. Allen I found him affected in a similar manner; but we were both relieved by the fresh air. We visited to-day their great hospital, which is a stately building erected by the former King; we found in it 1305 men, and nearly as many women. The men are under the care of the Brothers of Charity, and the women under that of the Sisters; though in both places a tender care appears to be bestowed on the sick, yet the comfort and the cleanliness of the female department far exceeds that of the men. We had interesting and solemn opportunities in some of the wards, especially among the convalescents and the Brethren and Sisters of Charity. The average number of patients admitted yearly amounts to sixteen thousand; the average number of deaths is ten per cent.

After that we visited a nunnery used chiefly for training young women who, from pious motives, devote themselves to caring for the sick, in hospitals and other institutions. They are mostly of respectable families, and as there is no compulsion to induce them to adopt this manner of life, nor to continue in it, they come here from religious or benevolent motives. It is very rarely that any of them return to the world, though sometimes they go for a few weeks or months on a visit to their near relatives. There is connected with this nunnery a hospital for incurables. Twelve aged nuns and their Superior, have the care of the young nuns. Some of them, and the Superior, speak French, and were our interpreters in the sick wards. We thought that some of the poor afflicted inmates evinced religious sensibility and gratitude for our visit. Their chapel stands in the centre of the wards, by which we were brought several times into straits; many wax-lights were burning on the altar, before which we had to pass in going from one ward to another. On entering the chapel some of the nuns, dipping the finger in a basin containing their "blessed water," handed it to us to make the sign of the cross as they did. I succeeded in

making them understand, quicker than I expected, our reasons for not conforming to such a practice; but, when we passed close before the altar, they all knelt down, and those by me, taking hold of my hand, urged my doing the same by saying, "The holy sacrament (i.e. the consecrated wafer) is now exposed." I could then only say, "By and by I will tell you why we cannot do this." And though our going in and out of the wards brought us repeatedly through the chapel, they did not ask us again to bow down to the altar, and they finally omitted to do it themselves, neither did they take any notice of our keeping our hats on except when we were engaged in proclaiming the Gospel of Christ to the sick. Our visit to these being accomplished, I said to the nuns, "Now I will explain to you what are our reasons for not using your *blessed water*, as you call it, or bowing before your altar;" upon which the Superior brought us to her apartments, where, with most of the nuns, we sat down. They very quickly understood that the sign of the cross, as it is called, cannot be the real cross; or that cross that a man must bear if he will be a disciple of the Lord Jesus Christ. The Superior said, "My dear father used to speak exactly so." Then respecting the chapel, the altar, the burning of tapers upon it, the consecrated wafer to which they bowed and worshipped, I opened to them those various subjects, according to the Scriptures; a wide door also was open to preach to them the Lord Jesus Christ:—the nature of the offering that he has made of himself, once for all, for the sins of the world;—that the temple in which he is to be received by faith, is that of the heart, where he is to be found ever present, and to be worshipped in spirit and in truth;—there also it is that the true light, Christ the Light of life, is to shine with brightness. Dear Allen spoke excellently on some of these subjects. The nuns seemed to feel deeply, and several times the Superior said again, "My dear father, my pious father, used to speak to us exactly so." We parted from them in Christian love, and they evinced much tenderness.

28th. We were to-day at an institution for "female incurables," under the care of a nunnery of the same order.

We had a full and satisfactory time with the nuns. Some of them, we think, are spiritually-minded and of exemplary piety. Then we visited a hospital for the King's servants;—every attention of course is paid to them. We went afterwards to a prison, which is in a cleaner state than some of the others we have been in, but we are deeply affected at the insensibility and hardness that many of the wretched prisoners exhibit.

Third month, 1st. We were this morning with the Count D'Ofalia. He appears fully disposed to attend to our suggestions respecting the prisoners, particularly to have the boys separated from the men, to have better ventilation in the prisons, and to prevent the introduction of intoxicating drinks amongst them.

We were with the Count and Countess Lista, who generally reside at Grenada, where they have large possessions, and where they endeavour, amidst many difficulties, to promote a reformation in the corrupt morals of the people;—they have introduced schools, in hopes that this early care of the youth, may, under the Lord's blessing, bring about with these what they cannot effect with the parents. Whilst we were with them several persons came in, viz., Vanness, our Ambassador, Colonel Downie, Colonel Flinter, and others. Flinter was lately Governor of the Island of Porto-Rico. He is a great friend to the emancipation of slaves from their cruel yoke. Our conversation turned on serious subjects, and way was made for our having some religious service among them.

2nd. Accompanied by Cornelius Vanness, we began our visit to the great prison early this morning. On entering it the keepers told us they had orders to show us everything, and to impart to us all the information we wished; we knew that the order we had from the King required this, but, as they have here prisoners of state, special directions had been sent that we should be admitted among them. We went first into a spacious yard, where many men and boys were promiscuously together, guilty of all sorts of crimes, even the most atrocious; many appear to

be men desperately wicked; during the night they are shut up in dungeons. Their punishment when unruly is to be detained in those dungeons for some days together. Many of the prisoners, both men and women, are placed here for smuggling: the contraband trade in tobacco especially, is carried on to a great extent, and much blood is often shed between the officers of the government and smugglers. The prisons for the women are above those of the men. There is no classification whatever among any of them. We felt much for some who are confined on suspicion only, and are mingled among the worst of characters, though they are most probably innocent. We hope to obtain their release. We next went among the prisoners of state, some of whom are guilty of many crimes, and have sent to the scaffold virtuous and valuable characters; but, instead of being treated as they treated others when they had the power in their hands, they are kindly used; some are even allowed to have their families with them, especially their wives or daughters. They are mostly of the nobility; we saw some generals, counts, dukes, late ministers of state, &c.; some of these, however, though treated with kindness, are closely kept in their separate apartments, "*all secret*," as it is called, having no communication whatever with any body, not even by writing; but we were admitted among them. Some appeared to be much dejected; and well they may, if they are duly sensible of the blood-guiltiness that lies upon them; way was open to direct some of them to Christ and to his Spirit, the faithful witness. I was greatly annoyed by a monk, who said he had been in the United States, and pretended to be acquainted with our religious principles; he had a wicked look, bold and impudent; on inquiry, we find he is imprisoned and tried for the murder of his bishop, after which he seized on his papers, went to Rome and succeeded, by false representations, to be made a bishop in the room of him whom he had murdered; on his return to take possession of the bishopric, his crime was detected, and he was put under confinement; but he succeeded in making his escape, and fled for refuge to the King's palace; but the King ordered him to be delivered up to public justice.

From this prison we went to the Countess de San Lorenza's; the Duke, being under an attack of the gout, could not see us. They are of the first Grandees of Spain. They have been in England; what they saw there has tended to expand their views in regard to works of benevolence, which they endeavour to practise on their large estates; their minds are also enlightened, so as to be convinced of many of the errors of Popery. The Countess, and others with her, appeared desirous to know more of our religious Society and its Christian testimonies; we had an interesting time with them. She gratefully received some books we furnished her with on those subjects. We find among various persons a great openness for the distribution of religious tracts, &c.

In the evening we were at the Count de Teba's; both he and the Countess are persons of serious minds, inquirers after the things that pertain to salvation; they had invited several of their friends like-minded with them; they appeared to understand the necessity of silent retirement and waiting on the Lord; it was an edifying visit.

In passing the streets of Madrid, we have several times gone through the spacious square where, under the hands of the Inquisitor, many victims have perished in the flames. The place, like that at Prague, is surrounded by stately buildings, with numerous balconies to accommodate the many spectators of those deeds of darkness and cruelty perpetrated under the mask of religion, which they even called "Acts of Faith." In the centre of these stately, palace-like buildings is one over the balconies of which hangs a crown, designating it as the place occupied by the Royal family during those exhibitions of darkness, cruelty, and superstition, devised by the devil and his agents. In front of this balcony is the flagstone pavement, on which the flames were kindled to devour the victims. The present King, a few years since, put an end to these deeds of cruelty; but, had the late faction prevailed, it is apprehended they would have renewed them in all their horrors.

3rd. By appointment we visited, this morning, the Count

Zea Bermudez, the Prime Minister; we had a very satisfactory opportunity with him; we did not recognize him at first, but he knew us well; he was at Petersburg when we were there, and met with us at several places. He is well aware on what religious ground we endeavour to move, and that we have for object the present and everlasting well-being of those we visit; he is therefore disposed cordially to promote our various engagements in this kingdom.

On our return we stopped at Colonel Downie's, who has come several times to our lodgings to see us. We had given him a Bible, which we found him engaged in reading. He told us that, on coming once into his chamber, he found one of his Spanish servants reading that Bible. He was greatly affected and said, "Our priests never let us know the contents of this good book; and no wonder, for it proclaims all their doings in their churches to be nothing but idolatry; I would give," he said, "all I possess in the world to obtain such a treasure as this Bible." We presented him with one.

In the afternoon we had a meeting at Sir Stratford Canning's, with his family and a few others. They appeared to appreciate the privilege of waiting on and worshipping the Lord. In the evening, our meeting at the American Ambassador's was pretty numerously attended. A number of Spaniards were there. Some we had not seen before. As they all understood French, I needed not the help of an interpreter. Dear Allen attempts at times to speak in French also. Some of these services are attended with deep exercise. How wonderfully adapted are the great and important truths of the Gospel to every condition of man! We had a solemn meeting. Several parted from us under much seriousness.

4th. Visited a prison for such as have been sentenced to a term of confinement from three months to three years;—there were two hundred and eighty-four men, and about sixty women. They are enlarging this prison so as to be able to classify the prisoners, which is much wanted; for now, boys and young girls are promiscuously mixed with criminals of every age. We saw there a boy sent by his mother as to a place of correction; but he is in the way of returning to her tenfold worse than when he came in.

We dined at Count de Teba's, with a pretty large company of Spaniards of rank. These are trying situations to me,—very humiliating; but they are seasons when the Lord gives opportunity to exalt his blessed Truth, and the testimonies thereof. I dare not flinch from such exposures; for this very purpose he has sent me here, to exalt his great name. We had a full opportunity to proclaim the Truth among that assembly, and to direct them to Christ and to his Spirit.

5th. We went this morning to the French Ambassador's, Count De Rayneval. He is much pleased with the kind reception given us by the King's ministers, D'Ofalia and Zea Bermudez. We dined at Balmaseda's, the banker, who has been very attentive to us, by providing us with suitable lodgings, which we at first found very difficult to obtain. Here, also, were many Spaniards; most of them are merchants, and reside in various parts of Spain. They gave us a deplorable account of the morals and conduct of the clergy and monks very generally throughout this nation. Great also is the oppression under which they keep the people, by their various demands and ways of extorting money from them, besides their tithes, which they levy on almost every kind of produce. The mendicant monks are not less oppressive. Stout fellows may be seen in the street, the public markets, at private dwellings, and farm houses in the country, having large sacks with them. They profess to lead a life of poverty, and to possess only what they beg for; but their begging is an imperious demand; for, if they are denied, they pour out curses and maledictions upon the individuals who dare refuse to comply with their requisitions. Fear constrains many to grant the monks' request if they possibly can. But the oppression of the people extends still further. The Grandees have farmed almost everything from the Crown, or have privileges granted them, as appendages to their stations. One has the duty on salt; another on everything brought into a town for sale;—on this the collector puts his own value, and this must be paid or secured before the person enters the town. Thus the poor country people are so fleeced by the priests, the collector of dues, the Government

taxes, and the land-owner's rent, that they have often to sell all and be turned out destitute. This system of oppression drives many to acts of desperation, and it is in consequence of this that there are so many beggars and highway robbers. Men thus stripped of their all have no energy to labour; for they know that if they work it is not for themselves, and want drives them to commit all kinds of cruelties and crimes. By these means fine tracts of land in this fertile country are neglected, or very poorly cultivated. Land-owners receive but a small income out of their large estates. The revenues of the Crown are much reduced, whilst the expenses are greatly increased by the number of the poor, and of criminals, it is obliged to support.

We were this evening, by appointment, with the Count D'Ofalia. We pleaded strongly with him the necessity of allowing liberty of conscience, and of preventing oppression by the Popish clergy. He is sensible of the propriety of so doing, but he does not see how it can be brought about, at present. We told him that, if the Government does not take measures to do it, the people may take the work into their own hands, and it may then be attended with terrible consequences. The Count told us that the King had expressed a wish to see us, but, as he was not well then, he could not yet conclude on the day that it would suit him.

7th. We were occupied great part of the last two days in preparing a report, to be laid before the King, of our visits to the prisons and other institutions,—the state in which we find them, the abuses which exist, the causes which lead to the commission of many crimes, and the remedy which we submit for consideration. The whole is sent to the care of Count D'Ofalia.

8th. Among the persons that come to see us at our lodgings, is D. M. Vila, a young man from Barcelona, who has been in England and is acquainted with some of our Friends. He accompanied us to an intimate friend of his, Gaspar Remisa, who is the Director General of the King's Treasury. He has four thousand men now engaged in draining extensive marshes on his estates, on which he intends to form

colonies. For his encouragement to this, he has obtained from the Crown exemption from tithes for sixteen years, from the time the land is brought into a state of cultivation. He is a liberal-minded man, and has established several schools on his estates. We supplied him with copies of the *Scripture Lessons*, to be printed in the Spanish language and introduced into his schools. The Count D'Ofalia sent us a message this evening requesting us to call upon him; he told us that he was with the King last evening, and read to him our report. The King was anxious to have early attention paid to the improvements suggested, in order to diminish the mass of misery and evil prevailing in the land. He knew that we were preparing for our departure from Madrid, and proposed very soon to see us.

9th. We went this morning to our respective Ambassadors, the American and the English, to have our passports in readiness, and signed by the French Ambassador. D. M. Vila paid us a very agreeable visit; he suffered deeply under the late disturbances in this kingdom; he was imprisoned for several months at Barcelona. The manner in which he heard of us is rather singular. About two weeks since, he received a letter from a Spanish Roman Catholic priest, now in England;—one of those, who, to save his life, left Spain during the late troubles. He informed him of the pious objects that induced Allen and myself to come to Spain; he wished him to find us out, and to make us acquainted with such persons as he knows we would like to be with. On the receipt of this letter, Vila came immediately here, and taking up a newspaper, found there an account of our visit to some prison; by which means he knew where to find us.

10th. Early this morning we had a note from D'Ofalia, requesting us to call upon him at eleven, a.m., stating that the King would see us at five, p.m., at his palace. D'Ofalia received us with his usual kindness, and said that the King had told him again that he much approved of our remarks in the report, and had ordered that we should be furnished with letters to the Governors of the Provinces

where we may travel, and to the public authorities, directing them to treat us with all civility, and to let us have free access to every place that we may wish to visit. These letters, signed by the King himself, were handed to us. He told us also that orders had been given at the palace to receive us with the quietness and simplicity that he knew we wished; that the Duke of Aragon, Captain of the King's Guards, would be in readiness to introduce us, but he advised us, as a matter of civility, to be with the Duke a short time before we went to the King.

The hour now had nearly arrived for us to repair to a meeting for Divine worship that had been appointed at the American Ambassador's; it was attended by many persons. The Lord very graciously gave us access to his holy presence, and enabled us reverently to worship at his footstool. The meeting continued a long time in solemn silence, when, on bended knees, prayer and supplication, thanksgiving and praise were offered unto him.

We went to the palace about the time appointed; the Duke of Aragon received us with much civility; they had even removed the military that almost always stand about the palace. The Duke brought us up the great staircase; we first came into the apartment occupied by the King's officers and guards, who at once introduced us into another spacious hall, where the King's immediate attendants were in waiting. The Chamberlain soon brought us into what appeared to be the court-room; we saw nobody at first, but very soon a plainly dressed person and a female came towards us, holding a little girl by the hands between them. We did not think they were the King and Queen, till I observed her features which reminded me of a portrait I had seen of her, and I queried, "Is it the Queen before whom we stand?" "Yes," she replied, "and this is the King, and here is our young Princess, our eldest, two and a half years old." We soon explained the reason of our embarrassment, for we did not expect that the King was well enough to be out of his chamber, and feared that his standing would be too great an exertion for him; but they declined sitting

down. After some remarks respecting our visits to their public institutions, and answering their inquiries on several subjects relating thereto, in which the Queen took part with interest, I noticed that the young Princess looked at us with great earnestness, which the Queen also observing, I said that it was probably the first time that she had seen two persons like us, stand with their heads covered before the King and Queen. This led to subjects of a religious nature, and an inquiry into some of our Christian testimonies and practices; then, under a sense of the Lord's power and love, I uncovered my head and proclaimed to them, as the Lord through his Spirit gave me, the word of reconciliation and of life and salvation through faith in Christ. I felt much for the King under the severe trials that have attended him, and the remarkable manner in which his life was preserved within the last few months, whilst from his illness he was in a state of stupor, and the prevailing party urged the physician to have the *post mortem* examination made, though he protested that he was not dead; it was at that very juncture that the Queen's party obtained the ascendency, and the King's life was preserved. In the course of my communication I alluded to Nebuchadnezzar, and remarked that the King had, like him, been driven out of his kingdom (having been sent a prisoner to France by Buonaparte), had endured many afflictions and humiliations, but now the Lord had restored his kingdom, and had instructed him to know that it is by Him that kings reign and princes ought to decree justice. As I went on, the King queried, "Who is this King Nebuchadnezzar?" The Queen at once explained to him in what part of the Scriptures he would find it. Then I expressed my earnest desire that, like him, he may honour the Most High, by breaking off his sins by righteousness, and his iniquities by showing mercy to the poor, with Christian faith and confidence asking of God to give him wisdom and knowledge, to go out and come in before the people so as to glorify his name. We also entreated the King to mark the last years of his reign by acts of clemency and of piety, and the noble

deed of giving to his subjects full liberty of conscience, not doubting that they would thus be crowned with the Lord's blessing, and that, finally, his earthly crown would be exchanged for a heavenly one. Both the King and Queen were serious, and on parting gave evidence of kind feelings towards us. They both speak good French; therefore, all that was communicated was in that language; none were present except them and ourselves.

From the palace we went to dine at Sir Stratford Canning's; several persons came in afterwards with whom we had a time of religious edification. O what a consolation thus to find among those who occupy high stations in life a few who walk in the lowly path that Christianity calls us into. We took an affectionate farewell of this interesting family.

11th. We were busily engaged in preparing for our departure; several persons came to see us once more, with whom we had precious and solemn parting seasons. One of these was Remisa, the keeper of the King's treasury.

CHAPTER LXI.

Fourth Visit to Europe.

Spain.—Valencia.

They left Madrid early in the morning of the 12th of Third month. On reaching Valencia Stephen Grellet continues his journal:—

Valencia. Third month, 15th. We arrived here about noon this day. We were favoured to escape falling into the hands of banditti, who are numerous on that road. Only lately they attacked the diligence, which they robbed of a considerable sum of money. As we passed through the towns on our way here, we were much surprised to see the streets full of people looking at us. At the public houses also where we stopped to take refreshment, many of the better sort of inhabitants came into the room we were in, and manifested a desire to obtain information respecting our Christian principles. We could not understand the meaning of all this; we had never observed such curiosity anywhere else. A Frenchman, who was a fellow-traveller part of our journey, though not in the same division of the carriage, came in a very civil manner to our apartment and requested more information respecting the principles and testimonies of our religious Society. He said that on the road he had endeavoured to give to the multitudes thronging about us, the little information he had, and many now come to him with inquiries that he is not able to answer. We asked him how the people knew anything about us. "Have you not read the newspapers?" he replied, and handed us one

containing an extract from the Madrid Gazette, with a copy of the order sent by the King to the Governors of the Provinces and the public authorities, and people where we may travel, directing that due civilities should be shown to us by all, and that free entrance be allowed us to any place we may wish to visit. It states also, that we are members of the religious Society of Friends, known by the name of Quakers; that it is part of our religious scruples to enter all places and appear before everybody, without uncovering the head, considering that real honour or respect cannot be properly manifested by taking off the hat; that, accordingly, we had been before the King and Queen, and their young Princess, with our hats on. Orders are therefore given that no molestation be offered us, either on this, or on any other account whatever. It appears that this order was made known in the places we passed through, and excited the curiosity of the people to see us. Here, also, this order is published in their newspaper. We are thereby rendered very public characters. It places us, in some respects, in a trying situation; but, in others, the Lord's hand may be seen in it, for it furthers the object for which we have come to Spain;—pious and serious persons are attracted to us, with whom we might not otherwise be able to become acquainted. Several of these have been with us this evening; they evince that religious inquiry is the object which brings them to us. By this order of the King, also, we may escape being annoyed or molested in the streets, where frequently the priests are met with, accompanied by persons with lighted tapers, carrying the consecrated wafer to a sick or dying man, when the passengers not only take off their hats, but fall down on their knees. We did not meet with any of the priests on such occasions whilst we were in Madrid; had we done so in some particular streets, we might have been exposed to much abuse, if not to the loss of our lives.

16th. We paid a visit to the Governor General. It was proper we should early deliver to him the King's letter. He received us with kindness, and said that he had a private letter from the King to the same import. We were gratified

by meeting in him a mild, serious man. We endeavoured to see if we could not be released from visiting their prisons, this being a trying service to us; we are thereby introduced into much mental distress, and frequently into no small degree of bodily exposure and suffering. But we could not feel excused. We yielded therefore to the duty pointed out to us; for we have not come here to please ourselves, nor to direct our own steps.

The Governor kindly found a person to accompany us, and to serve as interpreter. He is a French physician, who is attached to the French Consul, Gautier D'Are. The first prison we went to is for the civil offenders of this city. The prisoners are such as have not yet been sentenced;—accused of small or great crimes, they are all promiscuously together. Some are in only for having tried to smuggle a few pounds of tobacco. A blind woman is there on whom only three ounces of that contraband article were found. There are also many boys from thirteen to seventeen years old, charged with small and great crimes, even murder.

In another prison we visited such as have been sentenced to imprisonment for a term of from one to ten or more years. Many of these are shut up in small, dark cells, about seven feet square; the only light or air admitted is through a hole, of about five inches square, in the thick wall. We found two or three persons in each of those cells; the air was so corrupt, that we could hardly breathe it. There are also larger cells, but these are more crowded in proportion to their size, particularly in the two prisons called the *Towers;* these are dismal places indeed; we descended into several of them through a steep, narrow, dark staircase; the ceiling is a vault about thirty feet in height; the light and air are admitted through a small aperture in a wall from nine to twelve feet thick. Bugs are numerous on the walls of all these prisons; they bear evidence that no broom, consequently no whitewash, has passed over them for years. Most of those immured in these dismal places are loaded with heavy chains; but more horrible than all are the cells where those condemned to death are confined. In some

prisons of a better kind we found a considerable number of prisoners of state; persons of all ranks; some of these were among the chief in the late plots and insurrections, and it is very remarkable that, but a few months ago, the very men now confined here had these prisons filled with the Liberal party, whom they treated with great cruelty, daily sending some of them to private or public execution; now, that in their turn they are themselves confined, such of the Liberal party as have escaped with their lives, visit them, not to upbraid them, but to administer some of those necessaries, for the want of which they had themselves greatly suffered. The physician, our attendant, showed us where he was himself confined, and also some of the men from whom he endured most; but he spoke to them with kindness and feeling. It is very pleasant to find that such a disposition towards these prisoners prevails generally: it evinces a Christian spirit. ' One of these towers, perhaps both, was built by the Moors; it appears nearly impossible for any prisoner to make his escape from such strong places.

' We were this evening with Gautier D'Are, the French Consul; he gave us some moving accounts of the scenes of cruelty he had witnessed during the late conspiracy against the King and the Government. We were also in company with several persons who came to our lodgings on purpose to inquire into several branches of our Christian testimonies. Many among the people, persons of rank and priests, are convinced that the superstitious forms and observances in the church of Rome are no parts of the Christian religion, but are in opposition to it. Some of these were heretofore afraid to avow their sentiments; several were put to death for doing so; others retired to secluded places on the mountains. We were much pleased with the seriousness of many of our visitors, and very striking were their remarks whilst they contrasted the excellency and purity of our Christian principles, founded as they are on the testimony of the Holy Scriptures, with the many inventions and superstitions that the ignorance or depravity of man have accumulated in the Popish church; we had a satisfactory and edifying religious opportunity with them..

17th. To-day we visited their poorhouse; they have about six hundred inmates in it, two hundred of whom are children; their meagre countenances proclaim that their allowance of food is insufficient; it is only eleven ounces of bread per day, and some very thin soup. About two hundred more come daily to the doors to receive a small portion of that miserable pottage. We proceeded to another poorhouse, which is richly endowed by the Canons; it is under the care of one of them, who has the sole direction; he is named by the Archbishop; he appeared very ready to act as our interpreter, though we had the French physician with us. There are about eight hundred young persons, boys and girls; the apartments are spacious, and very clean; the inside walls are lined to a certain height with tiles. Their rations are sixteen and a half ounces of good bread, good soup and meat. Various kinds of labour, suitable for each sex, are here introduced. Our attendant, the physician, told us that most of these young persons are children of the canons or priests. Next we went to the hospital, which is a magnificent building, like a large palace; the wards for the sick are large and airy; in the centre of these is a very spacious place, over which is a large dome which serves for a ventilator, as well as to give light to the whole building. The wards for the women are over those for the men; they are attended by fifty of the Sisters of Charity. Next to this hospital is the one for foundlings; from twenty to thirty of those wretched infants are admitted every week. Five out of six die the first year. We went after that to the retreat for insane persons; it is the worst place I have beheld anywhere; our feelings were overpowered; we should have totally flinched from proceeding in a visit so repugnant to humanity, was it not for the hope that the representation to the King of what we have beheld, may lead to an entire change in the treatment of this deeply afflicted portion of our fellow-men; many of them are loaded with chains, and shut up in cells, which are in a most filthy state; their food is thrown to them as to wild beasts. Others are placed on platforms raised about three feet from the ground; strong

iron railings are in front of the whole, and by iron rails also they are separated one from another; each individual is shut in a cage; their food also is thrown in to them as to dogs. The floor of these cages is paved with marble, slanting down from the back to the front; to cleanse the filth that would otherwise accumulate in the cells, they throw in daily a few buckets of water, which renders many of these poor creatures frantic. The females, we are told, are treated in the same manner; but our feelings would not allow us to visit them. We find that ten per cent. only of the miserable objects admitted here recover. The treatment is calculated rather to increase their malady ten-fold. The last place we went to is the prison in the citadel; the prisoners are chiefly conspirators; one of them is a Capuchin friar; he was a chief among the conspirators; he also went about to preach and persuade the people to massacre all those who were opposed to their licentiousness; in another part we found a priest, who also preached bloodshed and destruction. This has been a wearisome and trying day; the air we have breathed, the mass of human misery and depravity we have beheld, appeared sometimes to be more than we could bear; we did not find in any place anything that could administer a drop of consolation to our afflicted spirits, except the thought that our representations to the King may be a means of diminishing this mass of human woe. Curiosity could never induce me to visit such places; the hope of being an instrument in the Lord's hand to turn some from darkness to light, and from sin and Satan to Christ the Saviour, and that their bodily sufferings also may be alleviated, constrains me.

Yesterday and to-day we were a good deal annoyed by the crowd of persons, in the streets we were expected to pass through, eager to see us. The windows of the houses were filled with persons of both sexes for the same purpose. All, however, were very civil. It is humiliating indeed to be thus made a public spectacle to men. The King's printed order respecting us is the most calculated of anything that could have been devised to excite the curiosity of the people,

and to induce some to inquire into the nature of our Christian faith, doctrine and practices. The few tracts we have handed to some serious persons, are eagerly read by many.

18th. We went to a prison for condemned women. Here we found them quietly and diligently engaged in manual labour of various kinds. It looks like a manufacturing establishment. Both the house and the prisoners are clean. A motherly looking matron has the oversight of them. She is pious, and by kindness and love she appears to obtain such ascendency over them, that the most unruly seem changed soon after they enter this prison. Here most of them are sentenced for ten years or upwards, and, though confined for theft, the matron tells us that it is very seldom that any article is stolen in the prison. There are several instances in which the reformation has appeared so complete as to induce the matron to recommend them to the Governor, who has liberated them, and their subsequent conduct has continued good. Among the inmates of this prison we had a satisfactory religious opportunity. Tenderness of spirit was manifested by many of them. The next place we visited is said to be for orphans of both sexes; but by our kind attendant we find that they are children of priests. They are admitted here from about seven till they are sixteen years old. They are instructed in school-learning, and manual labour. They are altogether under the care of the priests. The boys' dress gives them the appearance of young monks. They are indeed trained in the habits of the mendicant friars, for some of them are sent daily into the streets, and to the doors of the churches, with a small bag about their necks; it is locked up, but has a little hole into which pieces of money are dropped. Our visit was rather trying. We could not feel excused without proclaiming pretty close doctrine to the priests. O! what wickedness is committed under the mask of religion.

We were again with the Governor, and several of the chief men of the place. There appears to be a spirit of religious inquiry. Many wish to know what is Truth; but how few

are willing to walk in it! We had this evening another interesting and satisfactory meeting with pious persons. Some of them have come from a distance in the country, to be with us.

19th. I had a suffering night, with a chill and high fever. The prospect is gloomy, for we had concluded to leave this evening for Barcelona; how it will be now, the Lord knows, all things are possible to him. He has so wonderfully made a way for us in Spain thus far, that I cannot doubt he will also open a plain path for our departure from it. I feel calm and resigned, trusting in him. Blessed be his holy name, who is a sure and strong refuge, under every difficulty.

I continued very unwell till this afternoon, when the fever in degree subsided. At that time some very interesting persons came to see us, whom we had not been with before; several had just arrived from a distance. One of them is a young priest, who is fully convinced, as he said, that the church of Rome is Babylon the great, and that the Pope is antichrist; yet, added he, "The real antichrist is not a visible being, but the prince of darkness that rules over the children of disobedience." Another is an aged man, eminent in his profession as a lawyer. He also has, for many years, been convinced of the great errors in the church of Rome, and the great evils that have resulted from their many and gross superstitions. He also laments over the depravity and wickedness of many of the priests and monks. Some time since, he wrote boldly to the Pope, to the Archbishop of Toledo, and to the King; to the latter he represented how many of his best subjects were, under his name, brought into cruel sufferings, that others were put to death, and multitudes were shut up in noisome prisons. Upon which that wicked and cruel man who was then the King's Prime Minister, sent orders to have him arrested, and that sentence should be immediately passed upon him; but the Judge, who was his intimate friend, devised means to save his life, by representing him to be a madman in the highest degree; he then sent him into one of the cells that I have described,

among the insane, and extended kind treatment to him there. He remained six months in that cell, and thus narrowly escaped death. He was released on the change in the Government; and now that wicked minister is himself immured. This aged man appears to be well acquainted with several of our Christian testimonies, especially as regards the influences of the Spirit; hence his views respecting Divine worship and the ministry are pretty clear. He knows a number of persons convinced of the same important truths, who reside in various parts of Spain, but have mostly retired to lonely places, on account of the great persecution that lately prevailed, when many of his friends, spiritually-minded persons, perished. Some died under the torments inflicted;—thus very few now remain to associate in religious fellowship, in or near Valencia. Gross darkness prevails, both among priests, monks and people. We told those pious individuals who came to see us, that the Lord is very near to those that fear him; that a book of remembrance is written for those that think on his name; that though they should be so few as two or three only engaged in waiting upon him, he has promised to be in the midst of them. As we were thus proceeding to encourage them, the dear old man, with brightened countenance and glistening eyes, said, "O yes, it is a blessed privilege for the two or three, or even the poor solitary one, to wait upon the Lord, and to obtain access to his Divine presence." This he had been very graciously permitted to realize, whilst shut up in his dark cell, and treated by some of his keepers as a madman. They left us apparently comforted by this visit. We, on our part, felt them very near to us. The young priest, if he keeps his place in the Truth, as he is now convinced of it, will probably have much to suffer; we encouraged him, should a day of trial come upon him, to remember that the Lord is a refuge and strength,—a present help in every day of trouble.

Soon after these had left us, several others came in to bid us, probably, a final farewell; among these were the French Consul, the physician, our kind interpreter, and several others; we had with them a short season of spiritual refreshment; we commended them to God, and the word of his

grace, which is able to build us up, and to give us an inheritance among all them that are sanctified.

The physician told us that, about a year since, he was sent for into a nunnery, to visit, as a medical man, a female who was ill; as he stood by her she appeared to wish to speak to him; but not to be able to raise her voice above a whisper; he put his ear to her mouth; she placed a paper in his hands, unobserved by those that were near, and whispered in his ear, "I have no bodily disease, but distress of mind." The contents of the paper were to entreat him to devise some means to rescue her from that horrible place. She was a young woman of fortune in Italy, and, after her father's decease, her brother contrived to get possession of her estate, and through the agency of some priests, to have her removed to Spain and shut up in this convent. Very soon after this, and before anything could be done for her rescue, the physician was himself imprisoned, and he has not been able to hear anything of her since.

CHAPTER LXII.

Fourth Visit to Europe.

Spain.—Barcelona.—Return through France to England.

Their services in Valencia being concluded, they left that place by the diligence on the evening of the 19th and pursued their journey along the Mediterranean coast. S. G. writes:

We had the coupé to ourselves. It was a great relief to be alone. I was pretty comfortable the fore part of the night, but next morning a violent chill and high fever came on, and I was in a poor condition to travel; there was, however, no place to stop; towards evening we came to the Ebro, which is there a pretty broad river; we crossed it in a sail-boat; the wind was high and cold, which seemed to pierce me through; on the other side of the river an open kind of wagon took us four miles to a miserable inn, to wait for the diligence; there I laid down for a couple of hours, which refreshed me a little. About nine in the evening we arrived at Villa Franca, where I hoped to have had more rest, but instead of this we found many persons collected at the inn, who, it appears, had heard of our coming; some from curiosity, others prompted by better motives, wished to see us; most of them spoke French; they seemed very desirous to improve the opportunity to inquire into our religious principles; some appeared to have tender scruples, and to be very uneasy under the yoke of bondage imposed upon them by the church of Rome; they could not reconcile the

priests' conduct with their views of what a minister of Jesus Christ ought to be; others seemed to be spiritually minded persons; instead of obtaining rest, my time was closely taken up with these people. It was an opportunity attended with much seriousness and edification.

We staid there only two hours. Our road onward was very rough, and I became very ill again; my outward man, during this journey, has endured great distress; but the presence of the Lord and the sensible feeling of my dear Redeemer's love so comforted my soul, that I could understand how Paul and Silas, whilst in the prison-house with their feet in the stocks and their bodies lacerated by stripes, could nevertheless sing praises to God. My soul did magnify the Lord my Saviour, who has been with me in Spain, according to his word, as he has been with me, the poorest of his servants, in all other nations where he has sent me.

We arrived at Barcelona on the morning of the 22nd, and I kept in to nurse myself whilst dear Allen went to visit the Governor and others, and their hospital. In the afternoon several persons, having heard of our arrival, came in to see me during dear Allen's absence; one is Don Felix Forres Amat, Bishop of Barcelona. He is a remarkable character; notwithstanding the many obstacles put in his way, he has succeeded both in translating and printing the Scriptures from the Vulgate; it is a large work of seven volumes; he has presented me with a copy of it. He was under the necessity thus to make a large work, to obviate some strong objections against issuing it; it is printed with both the Latin and Spanish on the same page; he was also obliged to put in notes; but in these he has confined himself to explanations of the manners and customs of the people. He succeeded in obtaining the sanction of the Pope. This was about twelve years since, when the Inquisition was in force and in great activity, yet even then friends and enemies to the Bible were anxious to have it in their hands, so the first edition was very soon disposed of. He is now printing a second edition, and has proceeded to the third volume. The Archbishop of Toledo, and the Nuncio of the

Pope, have made strong efforts to prevent him, but he hopes to succeed in completing the work. The King supports him in it. Amat is a man of liberal sentiments; he wishes for unrestricted liberty of conscience; none but the Lord, he says, has the authority to control it; he knows several persons in Spain who are like-minded with himself. He much wished that we could see the Archbishop of Mexico, who has lately written a book setting forth, with much clearness and force of argument grounded on Scripture, his Christian views, demonstrating that none but those who build on Jesus Christ, as the sole hope of salvation, are members of the true Church, and that no observances of forms and ceremonies, or the precepts of men, can give a right claim to this membership in the church of Christ. The Bishop told me that the day before yesterday, as he was walking on the public promenade, between the Governor and the Chief Magistrate, he stopped them suddenly, as the thought came before him, and said to them, "What do you think the people will say if they see me walk between the two Quakers shortly expected here, as I now do with you?" "We cannot say," they answered. "Well," said he, "I will tell you; they will say, that the strong walls of intolerance and superstition are falling down." He tells me also that several priests of the order of the Oratorians (those among whom I received part of my education at the college of Lyons), fled among the mountains during the late persecution; he represents them as men of piety, and calculated to spread vital religion wherever they may be scattered.

23rd. I felt much refreshed this morning and had no return of fever last night. My gracious Master has helped me; blessed be his name! We have had a succession of visitors to-day, priests, canons, merchants and persons of different ranks; among others several of the nobility, and the Regent and Chief Justice. We had free and full opportunities with them; we set before them what the religion of Christ consists in, and what are the fruits of the Spirit, contrasted with those of the flesh. The hearts of some of them appeared open to understand and to receive our testimony. Bishop

Amat has come again to see us; he told us that a rich man who had not obtained his great wealth by the most righteous means, feeling a desire to silence the strong convictions of conscience by some meritorious works, came to him, and inquired how many masses he would advise him to have said to the Virgin Mary, and to any of the saints he might point out, in order that souls might be prayed out of purgatory, and he might make atonement for his sins. The Bishop told him, that neither masses nor works of that kind could do any good to the dead, neither could they remove from a guilty conscience a single sin; that it was his duty to make restitution, as far as possible, to those who had been wronged, and if that could not be done, to be liberal in the relief of the poor, and our suffering fellow-beings; but that even this, which it is right to perform, could not obtain the remission of sin, nor could any priest, or even the Pope, confer this remission; it was through the Lord Jesus Christ alone that this could be obtained, and it must be sought for by deep repentance, evinced by amendment of life, prayer, and faith in Him who is the only Saviour. This person, the Bishop says, has so far taken his advice, as to place large sums of money at his disposal, to be employed for the poor, the fatherless and the widows, and he appeared also to look in faith to the Lord Jesus Christ, and to seek to him as the only hope of salvation.

25th. A number of seriously disposed persons came to see us to-day. We had interesting and precious religious opportunities with them. Very earnest appears to be the inquiry of some of them, "What must I do to be saved?" No better answer can be given to such inquirers, than the short but very comprehensive one given by the apostle Paul to the jailer at Philippi, "Believe on the Lord Jesus Christ." One of these serious inquirers is a young man who has been strongly convinced of the iniquity practised in the church of Rome, under the mask of religion. When, a few months since, a change in the Government took place, and those immured by their persecutors were set free, and the prison of the Inquisition was also broken open, this young man

was one of the first who entered it, and assisted in liberating the prisoners.

In the afternoon my dear Allen went into the country to visit some of the poor people in their cottages; and during these last days he has been to some prisons and other places. My health did not allow of my going out; but several persons have come to me, some from a distance in the country, whom we should have been prevented from seeing had I been out. Truly the Lord orders all things right. This afternoon I went to visit the "House of Mercy." It contains about fifty women, and three hundred and fifty girls of about eighteen years of age. It is under the care of twenty-four nuns of the order of the Franciscans; they, together with a priest attached to the establishment, accompanied me through the institution, where I had several religious opportunities; the last was with the nuns. Several of the inmates of this house manifested much tenderness of spirit.

26th. We have prepared our report to the King, respecting various subjects that have come under our observation since we left Madrid, and the abuses which we hope he may correct. We have also prepared an address to him and the Queen, for whom we have felt much since we came into their dominions. We have much peace in this our last service towards them. We have also written to the Count D'Ofalia, to whom we enclose all these documents, which are written in French. I visited a priest, a canon, recommended to me by Bishop Amat; he suffered much during the late persecutions, and narrowly escaped with his life. I went also to see the Captain-General, or Viceroy of this Province, and the Chief Justice. Allen had been there before alone, sickness then preventing me. I had a very full opportunity in their respective families; they both are liberal-minded persons. Amat is of much service to them. They are prepared to have full liberty of conscience introduced in this nation. The population of Spain is composed of men of divers nations, their countenances strongly denoting who were their ancestors—Moors, Arabs, Africans, or the ancient Spaniards; but even among these there are marked differences; separated

by the mountains, they appear like so many distinct tribes, and vary also in their habits and dispositions, but all very generally agree in the one custom of wearing cloaks, winter and summer; even young boys and beggars have them, be they ever so ragged and dirty; in some places they are made of black wool, in others this is mixed with white; but in Catalonia their cloaks are dyed of a deep red or scarlet colour. The Catalonians are mostly a fine race of men, so that even the beggars among them, with their tattered red cloaks, have no mean appearance. They are also industrious, compared with the people in other parts of Spain.

Being released from further service in the Peninsula, S. G. and his companion took their departure for France.

Jonquières, 28th. This is the last Spanish town on the frontiers of France. We left Barcelona yesterday at three a.m. In the part of the carriage we occupied we had no company, except a very zealous young man going to be ordained as a priest; he is a full disciple of the Jesuits, and at their word would be ready to do anything required. We travelled through a beautiful and romantic country. Part of our road was by the sea side, at other times among the rocks and mountains. We tarried a few hours at Gerona, a place renowned during the last war, for the siege it sustained from the French army, when, as at Saragossa, the effusion of blood was very great; it is said that from eighty to one hundred thousand Spaniards and French lost their lives in that siege; finally the whole of the fortifications were demolished.

Perpignan in France, 29th. On our way here we had in view high mountains; one called Zea is a magnificent object; it is supposed to be five thousand feet high; its summit is continually covered with snow. After leaving Jonquières we began to ascend the Pyrenees through narrow defiles, amidst high and rough mountains; the grandeur of the scenery before us proclaimed to us the great and powerful name of the Lord, before whom our souls were prostrated with admiration and praise; from the contemplation of his outward

works our minds were drawn to that of the greatness of his love and mercy to us; great indeed is the help and manifold the preservations that he has extended to us his poor servants; we felt our minds clothed with gratitude and wonder on reviewing what he has done for us since we entered Spain. He has opened for us a highway and a plain, beaten path, where before not a stepping-stone could be seen by us. Who but the Lord Omnipotent, who has the key of all hearts, could thus open the King's heart to us, and render him the instrument of making our way to a number of pious and inquiring persons, to whom, otherwise, we must have remained total strangers, and they to us? Blessed and exalted be his name for ever and ever!

On our arrival here we presented ourselves, as required, before the police, who not only treated us with civility, but evinced some religious thoughtfulness. We had also a satisfactory interview with several persons who came to our inn to see us; some of whom accompanied us in a visit to their prison.

Toulouse, 31st. We arrived here last evening. Among the persons we were with to-day were some of the *colporteurs*, who go about the country, to a considerable distance, to distribute gratuitously or to sell the Scriptures along with their wares. They go chiefly among the Roman Catholics, and dispose of a considerable number of New Testaments; their lives have been repeatedly much exposed; they have also been sorely abused several times, but their patience and perseverance are great. They gave us very interesting accounts of their progress in this service, which the Lord blesses.

Fourth month, 2nd. We have visited several schools, and been with some of the nuns of the hospital, for whom I had letters from their friends at Madrid. We had also two meetings for Divine worship, which were seasons of edification and refreshment in the Lord's presence.

Bayonne, 4th. We left Toulouse yesterday at seven, p.m., and early in the morning came to Auch, where I went to see the widow of Solon, who died soon after I parted with him

at Toulouse, three months since; both she and her brother are pious persons, and feel the consolations of Christ under their bereavement. We arrived here early this morning, having been two nights on the road. We were satisfactorily with the Sous Prefet, and had a meeting with the pious persons that we mingled with when we were here before.

Bordeaux, 6th. We left Bayonne yesterday morning, and arrived here to-day at four, a.m. The road was rough, but yet we travelled with speed. We called to-day on several serious persons, and had a long walk to the Hotel of the Incurables, where there are eighteen nuns. I had a letter for their Superior from the nuns at Madrid; she is a woman of piety; our meeting with them was to satisfaction. With the long walk and the fatigue on the road, during the last day and night, I feel much spent this evening.

7th. First-day. Dear Allen and I sat together as we usually do, to wait silently on the Lord; his Divine presence and the contriting influence of his love were felt by us to an uncommon degree; on bended knees I was constrained to ascribe thanksgiving and praise to him, our very gracious and Almighty Preserver and Redeemer, who has thus safely led us about, kept us, and given a little ability, by the efficacy of his Divine grace, to do the work for which he had sent us; mercifully passing by the many haltings and short-comings of his poor unworthy servants. After meeting I continued for a long time under the contriting sense of the Lord's love and power, attended with the lifting up of my soul to him with adoration and praise; whilst in that state I was seized, as in Spain, with a violent fit of ague; I shook greatly; high fever succeeded. I felt weightily my situation; a meeting was appointed for this evening, and our places by the diligence to set off at ten at night for Paris were paid for. Hope was, however, given me that through the help of my blessed Master this might be accomplished. I kept quietly in bed till the time of the meeting, when, though still very ill, I felt a little increase of strength and went. We had a good and solemn meeting. The Lord enabled me largely to proclaim the Gospel of life and salvation through Jesus Christ.

The Lord's baptizing power was over us, and he enabled us to feel together the quickening influence of his Spirit. I have just returned to my inn, with a heart overflowing with gratitude and praise to God my Saviour, who has again helped his poor servant. Blessed be his name for ever and ever!

Paris, 10th. Shortly after writing the above lines, we left Bordeaux. Some fever continued during part of the night, but it entirely disappeared before morning, nor did I feel any return of it during the three nights and two days that it has taken us to come here. We called to-day on some pious persons to satisfaction.

11th. We breakfasted this morning, by invitation, at the Duke de Broglie's, Prime Minister here. The Duchess's sister, the Baroness de Stäel, with whom we both have long been acquainted, is here also at present. They both are pious women. Guizot also, another of the King's ministers, was with us at breakfast. I had wished to see him, and thus an opportunity was given me to represent to him the sentiments contained in some of the books they have in their public schools, which are not in accordance with pure Christian doctrine. He promised to attend to this. He stated also, that he has taken measures to have the New Testament introduced in all the public schools, for which purpose he has ordered an edition of forty thousand copies. He meets with no obstruction to it from the Bishops, the greatest is from some of the priests. After he and the Duke had retired to go to the Chambers, we had with the two sisters a precious opportunity; they know the language of the Spirit. The Duke, wishing to have more time with us, pressed us to take a family dinner with him to-morrow. In the afternoon we had religious opportunities with several persons, both Protestants and Roman Catholics.

12th. I had much satisfaction in a visit to the Countess De Pellet. Her father and mother, who are with her, are pious persons. The Countess is in the daily practice of having all her servants and family collected together, whilst she reads to them a chapter in the Bible. They were

assembled for that purpose when I went in. The Lord owned this religious opportunity, and that also with the Countess's family and parents afterwards. We dined as agreed upon with the Duke de Broglie, none being present but the family. They have among their elder children some who know and love the Saviour. They retain the deep impressions made upon them by the late decease of a beloved sister. Her death was triumphant, full of faith and hope in the mercy of God through Jesus Christ. The dear parents sensibly feel their loss, but they have also great joy, through faith in Christ, in the death of their beloved child; for she appeared to be one of the lambs of the Lord's fold. The Baroness De Stäel was also with us. Our time was spent to edification. I had a short private opportunity with the Duchess, but not sufficient to allow her time to unfold some of the exercises and straits of her heart. It was concluded that we should call upon her again to-morrow morning.

13th. We went again to the palace of the Duke. I had a full opportunity with the Duchess. The Lord is pleased to keep her under close discipline. Many are the baptisms and secret conflicts she endures; but goodness and mercy follow her. We had a tendering season together before the Lord; he gave me suitable counsel and encouragement for her. Then dear Allen and her sister the Baroness, who had remained in another apartment, came in to us. We joined together in offering unto the Lord prayer, adoration and praise. We had at our hotel several edifying seasons with pious persons who came to see us, and also with some whom we visited.

14th. First-day. We had a meeting for Divine worship; a variety of conditions were present; deep was our exercise for a length of time, but the Lord enabled us to minister to their respective states; the meeting concluded under great solemnity.

In the afternoon I went to see the Countess de St. Aulaire; she and her husband are Roman Catholics; they have just returned from Rome, where the Count was Ambassador, and they are shortly to set off for Vienna, where he is going

in the same character. I saw the Count but a short time as he was going out. I found in the Countess a pious, liberal-minded person; she appears to be endeavouring, by the Lord's assistance, to adorn her profession by Christian virtues, and not by the works of man as prescribed by Popish priests. She sees beyond all their superstitious practices. Dear Allen, being otherwise engaged, was not with me here. This evening we had a small but satisfactory religious meeting with a select company.

Calais, 17th. We left Paris the 15th. Two days and one night brought us here. We have met with a few serious persons, and have visited their school, and endeavoured to encourage in the right way, some who appear disposed to do well; but they want energy and decision.

Stoke Newington, 18th. We left Calais last evening, and arrived here, at my beloved friend Wm. Allen's house, this afternoon. Our hearts overflowed with gratitude to the Lord, who has brought us back in safety amongst our friends, and who enables us, in his mercy, to rear for a memorial to his goodness many stones brought up out of deep exercises; "Hitherto the Lord hath helped" is the inscription to be read thereon.

CHAPTER LXIII.

Fourth Visit to Europe.

Concluding services in England, Scotland, and Ireland.—Voyage to America and safe arrival at home.

After his peaceful return from the European Continent, Stephen Grellet was not long before he resumed his Christian labours among his friends in England. He visited the meetings in and about London, as far as Buckinghamshire, which kept him closely occupied till near the time of the Yearly Meeting. In connection with this he writes:

A Conference, largely attended by Friends from various parts of the nation, was in session for some time before the Yearly Meeting. Friends were closely engaged in revising the Discipline. It was to me an instructive time; great harmony and solidity prevailed among Friends whilst proceeding on this important service.

During the Yearly Meeting, and also in the Meetings for Ministers and Elders, a deep travail of spirit prevailed. Many dear friends are engaged to sink to the foundation, Christ Jesus, the Rock of Ages. Thus, though this Yearly Meeting has been a time of much exercise, it has also been a season of renewal of strength, attended with fervent desire that, by the Lord's assisting grace, we may so abide in watchfulness and prayer as to be preserved from an insidious enemy, and that those over whom he spreads his net may make their escape, as a bird from the snare of the fowler.

From London I went pretty directly into Yorkshire, accompanied by my beloved and valuable friend, George Stacey. I was at nearly all the meetings composing that and Durham Quarterly Meetings. My service from place to place appears to be to draw the attention of Friends, and of our dear young people especially, to the foundation of the prophets and apostles, on which our worthy ancient Friends did build, — "Christ Jesus, the same yesterday, to-day, and for ever." It is on him that our Christian testimonies are grounded. The Spirit of Truth in our own hearts, and the Holy Scriptures that have been given by inspiration of God, bear a two-fold evidence of it. We are therefore very willing that our religious principles should be closely examined in the light of Truth, and compared with the doctrine of Christ and his apostles. When speaking of the principles or testimonies that we hold, as a religious Society, we are apt to use the language, *our* principles, testimonies, &c.; but we do not mean that peculiar principles or testimonies are given to us as a people, which are not also given to all who desire to follow the Lord Jesus in sincerity and truth, in all the ways of his requirings; we only mean that, acknowledging the rectitude of those principles, we feel it our duty, as a religious body, to endeavour to walk in accordance with them beyond what many others appear to think needful. I am fully persuaded that, were all Christian professors sufficiently actuated by the Spirit of Christ, all would be led by the one Spirit into the same Truth; we should be but one body of Christians. I am also comforted in believing that there are individuals in various nations, and among different denominations of Christian professors, who are joined together in the oneness of the Spirit, in Christ their Lord and Saviour. It is my concern for the members of our religious Society, that they may all be fully convinced of the rectitude of our Christian profession, and be faithful in walking consistently therewith. The Quarterly Meetings for Yorkshire and Durham were seasons when the Lord's power was felt to be over us. Many hearts were contrited under a solemn sense of it.

We came into Scotland on the 2nd of the Eighth month, and visited Friends in that nation as far as Aberdeen and Kinmuck, having also some large and satisfactory meetings among other religious denominations. We returned by way of Glasgow. There dear Peter Bedford came, to join me in my contemplated visit through Ireland. G. Stacey left us after a large meeting in that city, where many make a high profession; would to God that many pomegranates were annexed to the sounding of the many bells; how admirably were these coupled together in the priest's garments, as ordered by the Lord under the Mosaic dispensation!

Accompanied now by Peter Bedford, we crossed from Greenock to Ireland on the 24th of Eighth month. We had a short but very stormy passage; another steamer that left Scotland about the same time, has not been heard of. It is apprehended that she has sunk with her numerous passengers, most of whom, we are told, were Irish labourers returning from their harvest work in England. How often has my life been preserved amidst imminent dangers! May a life thus lengthened be, with an increase of faithfulness, devoted to the service of my great and gracious Master!

We had two large and satisfactory meetings at Belfast; thence we went northward, as far as Ballimoney, and returned by way of Gracehill, where we had a baptizing meeting with the Moravians in their meeting-house. There is among that people a precious company who love the Lord Jesus Christ, and who are as salt to those among whom they move.

The Quarterly Meeting for the province of Ulster was held at Grange. I felt deeply for Friends there, and for the people who collected at a meeting for worship; many are descendants of parents who were members of our religious Society, but from one cause or other have lost their membership; they and their poor children are scattered, like sheep that have no shepherd; they belong to no religious denomination, and appear to grow up in great ignorance. I lamented deeply over them, seeing how numerous they are; I, nevertheless, believe that the crook of the Redeemer's love is

extended towards them, to gather them within His fold. I trust also that my sufferings and labours for that class will not be lost; several dear and valuable Friends appear to have their hearts enlarged in Christian love towards them, and means are devising to extend suitable care to them.*

On our way to Dublin, we stopped at Cootehill, and had two meetings there; some serious disturbances have of late taken place in that part of the country, between the Roman Catholics and the Protestants, which have been attended with effusion of blood, particularly in this place. Understanding that the Romish Bishop, James Brown, has acted with great moderation, endeavouring to promote peace and quietness, I had a wish to see him. I find him to be a mild and liberal-minded man; he says that by cultivating good will and love towards all, we may hope to see the mist of superstition dispersed, whereas a contrary disposition tends only to increase the darkness and its deeds. He hopes that if the various religious professors will cultivate Christian love towards one another, prejudice and animosity will soon be dispelled by the arising of Gospel light. He had heard of my visit to Rome, and to the Pope, and felt much interest in the short account I gave him of it.

From Dublin I attended all the meetings of Friends, and had also several meetings with the inhabitants generally as far as Moate, where the Quarterly Meeting for that province was held. We went thence into Connaught; the greater part of the people there are Roman Catholics; we had some very quiet, solemn meetings among them. At one of these the whole meeting was broken into tears.

We proceeded after that for Limerick and Cork. We were comforted with Friends in those parts, and the Lord's power was revealed in several large meetings attended by many of the Roman Catholics, to the contriting of many spirits; for the Lord reached their hearts. The Quarterly Meeting for Munster province was held at Waterford. Many Friends were comforted together; a living travail prevailed

* The school at Brookfield, established in 1836 for the class here alluded to, has been eminently useful and prosperous.

in conducting the affairs of the church, with a concern that a watchful care may be exercised, that none of the doctrines afloat in various parts of the land, may prevail over any of their members;—some of those who have given reason to fear on this account, were laboured with in much tenderness and Gospel love.

Eleventh month, 1st. We were at Kilnock, with my dear friend Mary James Lecky, and her mother. It was at their house that dear Jonathan Taylor, with whom I crossed the sea on coming to this land, died. They gave us some interesting accounts of his illness; he died in the faith of Jesus; his sun went down in brightness.

After taking several meetings, we came back to Dublin on the 6th. I had some more service among Friends there, and also with the Moravians, and in a meeting with the inhabitants.

Feeling now released for the present from this nation, our faces are turned back towards England. We have had in Ireland many public meetings, and have been at all the meetings of Friends. I have not had so much solid satisfaction in any of my preceding visits to this nation as at this time. There is a growth in the Truth among Friends generally; and a very encouraging prospect respecting the dear young people. Some are under the baptizing power of Christ, and have lately given evidence that they are decided followers of the Lord Jesus. Though my mind is comforted with Friends here, generally, yet I rejoice with trembling, for some I am aware stand on dangerous ground; zeal without knowledge has often done much harm; so it may be with some, for whom I have both felt and suffered deeply.

On arriving again in England, he writes:—

Liverpool. Eleventh month, 11th. Here I am once more at my long beloved and kind friend Isaac Hadwen's, who is full of love and greenness in his old age. He proposes to be my companion for a while in the north of this nation.

We went pretty direct towards Westmoreland, where I had close and exercising services. We then went into Cumberland, and had some large and satisfactory meetings among Friends and others. From Carlisle we turned towards Appleby, where my dear aged friend Isaac Hadwen left me, and I proceeded through the dales of Westmoreland, and Yorkshire, till I came to Bradford. There is in those dales a tender people. Much Christian simplicity is to be seen. Some of the meetings were large, the people coming from considerable distances. The baptizing power of Truth prevailed, in various places, to an eminent degree. I was refreshed in body and spirit, at my beloved friends John and Mary Hustler's; and the meetings I had at Bradford were graciously owned by the Lord's presence.

On the 16th of First month, 1834, I came to the Quarterly Meeting of Lancashire, held at Preston. Very mingled were my feelings there, and deep was my soul's travail. I laboured in much affection with some of them. This was also my line of service at Manchester, and in several other places. I was nevertheless comforted with many dear friends and promising young people, who are not ashamed to confess Christ before men, and whose attachment to sound Christian principles is strengthened in this day of trial.

I went thence among the potteries and salt works as far as Nantwich; then into Wales, Leicester and Warwickshire, and so on to Bristol. I have been repeatedly brought into deep exercise in that city; but my mouth has generally been sealed, no way opening to give utterance to what I felt; now the Lord has been pleased to set an open door before me, and enabled me in several large meetings to proclaim his Divine counsel to the relief of my exercised mind.

I turned from thence into Gloucestershire, Oxfordshire, Huntingdonshire, Cambridgeshire, Suffolk, &c., and came back to London on the 20th of Third month; having been very closely engaged these months past, generally holding two meetings a day. My concern has of late been principally

for the members of the religious Society to which I belong, that those who have known the blessed Truth may keep under the power of it, watching unto prayer against every device and stratagem of the adversary. My desire is great also for the dear young people that they may be thoroughly acquainted with the nature of our Christian testimonies, and encouraged with faithfulness to maintain them. I am pleased to find that many of them are frequent in the perusal of our ancient Friends' writings, comparing the clear testimony to the Truth set forth in them with the Holy Scriptures, so that their faith is thereby confirmed. The accounts of the sufferings of our early Friends in support of the blessed Truth, and the gracious dealings of the Lord with them, both at the time of their convincement and amidst their various labours in the Gospel, are very interesting and instructive. In many places it has been much laid upon me to draw the attention of Friends to Christ, the author and finisher of our faith; preaching Him in all his Divine attributes; what he has done for us without us, by the atoning sacrifice of himself for our sins, and what, through his grace and good Spirit, he would do in and for us, if we were obedient to his influence. There are those who, with gratitude and praise, can bear living testimony to what he has already done for them by the efficacy of his Truth.

I was greatly comforted in being again with my beloved friend, William Allen; but I was not long permitted to have his dear company in and about London. My mind continuing under great exercise for Friends in various parts of this nation, I felt it to be my religious duty to be resigned again to visit a considerable number of their Quarterly Meetings. Accordingly, accompanied by dear G. Stacey, I left London the 28th of Third month, and attended the Quarterly Meeting at York, that for Durham at Darlington, and that for Westmoreland at Kendal. From thence we travelled pretty directly to Bristol, and then to the Quarterly Meeting at Exeter. I was much exhausted with hard travelling and close exercise of mind, but here the Lord healed his poor servant by the lifting up of the light of his countenance

upon me. We had refreshing meetings; Friends were comforted together and encouraged. After this I had meetings at Plymouth, Truro, Falmouth and other places in Cornwall. Thence I went to Worcester, to be at their Quarterly Meeting. It was a solemn season.

We now went into Yorkshire and had two solemn meetings at Sheffield. There I was again refreshed under the hospitable roof of my friends, William Hargreaves and his valuable daughter, Lydia. I can never forget their kind and tender care over me when detained at their house about two years since, after the accident, when my horse and gig had passed over me.

Proceeding to Liverpool I was met there by my beloved friend, William Allen, and his niece, Lucy Bradshaw; they had come to accompany me to Dublin Yearly Meeting, a further debt of love I had to pay to Friends of that nation. At that Yearly Meeting the blessed Head of the Church favoured us with many precious seasons when the refreshings from his Divine presence distilled upon us like dew on the tender grass; our cup, however, was not without mixture; but Friends generally kept close to that Power which has given them a living experience of the blessed Truth. Joined by dear Allen I paid a relieving visit to the Women's Meeting; that and some solemn opportunities among the men, together with those in the Meetings for Divine Worship, have, by the Lord's help, so relieved my mind from the deep exercise and concern I had felt for Friends of this nation, as to enable me, with reverent gratitude, at the conclusion of this engagement now to say, "Return to thy rest, O my soul, for the Lord has dealt bountifully with thee."

London. Fifth month, 9th. Accompanied by dear Allen, I crossed the channel on the 5th, attended the meeting at Manchester yesterday, and arrived here to-day at noon, with a grateful and peaceful mind.

I now attended several meetings in and about the city, which I was thankful in being permitted to sit mostly in silence, feeling as one that needed to be ministered to; a great weight is upon me, as the Yearly meeting here is drawing near.

It was a time of unsettlement in regard to interesting and important questions of a doctrinal and practical character. Stephen Grellet deeply sympathized with his friends in their trials; but his well disciplined mind could not be insensible how unsafe it is to dwell upon the failings and weaknesses of the Church, without at the same time keeping in view the resources and goodness of the Great Head of it. He well knew that in the exercise of a humble faith it is needful to look not on the disease only, but also on the greatness of the remedy, lest, in exclusively dwelling upon the former, we should promote the designs of the great enemy, by distrustfully falling into "a repining and censorious spirit,—equally injurious to ourselves and offensive to our heavenly Father?"* Whilst, therefore, earnestly concerned that, both in principle and in practice, they might be preserved faithful to Christ, and the leadings of the Holy Spirit, according to the Scriptures,—keeping the foundation firm, and the superstructure unharmed,—his labours were to the comfort of his brethren.

Fifth month, 18th. The Yearly Meeting of Ministers and Elders beginning to-morrow, many Friends have already arrived, so that all their meeting-houses were crowded to-day. I attended Devonshire House in the morning and Southwark in the afternoon. I was brought into deep exercise in these meetings; it was laid upon me to set forth and exalt the blessedness and the glory of the dispensation of the Gospel, to describe its purity, and to entreat every one to come and live under its power. What are all types and shadows compared to it? In these there is no substance or life; they can only point to Him, who is the Life. I contrasted the nature of real worship in spirit and in truth, with that

* Upham.

worship which stands in outward ordinances, forms and ceremonies. I distinguished also between the outward rituals or observances of baptism and the supper, and the Christian, saving baptism and that meat which nourisheth the soul unto eternal life. I earnestly pressed upon all to be very watchful, lest they should turn away from the eternal substance, and follow after that which cannot satisfy the wants of the soul.

19th. The Meeting for Ministers and Elders had two sittings to-day. Truth reigned over all, blessed be God for ever! I informed Friends that I apprehended myself now released by my great and good Master from further Gospel service among them, and in these nations, and believed that I may be at liberty to return to America soon after the conclusion of this Yearly Meeting. Great solemnity spread over the meeting, and many valuable Friends had testimonies to bear to the efficacy of that Divine grace and power which have led me about, instructed and kept me, amidst the many exercises and perils that have attended my services in these nations; others offered vocal prayer, thanksgiving and praise, to the Lord God Omnipotent, through Jesus Christ our blessed Redeemer. Friends separated a committee to prepare a returning certificate for me.

The Yearly Meeting continued its sittings till the 30th. We had many seasons when our spirits were animated and encouraged to trust in the Lord for evermore; for when some of us were fainting under the load of exercise and fear, trembling like Eli for the ark of the testimony of God, the shout of the King eternal and immortal was heard in our camp, and the name of the Lord was proclaimed. He is the saving help and strength of his people. But we rejoice with trembling, "for our enemies are lively and strong." My deep solicitude and close exercise as I travelled over this nation, especially of late, were not without a cause. I have pleaded with all Christian affection and tenderness in private, and laboured also very fervently in some of the meetings, particularly at the close of the Select Yearly Meeting

this evening, which was a very solemn season. Parting with my friends is deeply affecting to me, for they are very dear to me in the Lord; close is the bond of fellowship that unites many of us. I have a lively hope that though we may never see one another again in mutability, yet our spirits being united by that blessed bond of Truth, which is indissoluble, we may be permitted, through the Divine mercy and love, to be joined together before the throne of God and the Lamb to celebrate his praise for ever. The parting between dear Allen and myself has been sweet and solemn; we were very reverently prostrated together before the Lord.

There is something very touching in this simple record of the faithful minister of Christ, towards the conclusion of his Gospel mission in England and in Europe; and the interest can scarcely fail to be deepened by turning to the memoirs of William Allen, and finding how he "went with dear Stephen Grellet to Devonshire House, during the Yearly Meeting, as it was the last meeting for worship he was likely to attend; when Stephen had an opportunity fully to relieve his mind, and his communication was very remarkable, rising brighter and brighter towards the close; Elizabeth J. Fry followed in supplication, and there was a very solemn feeling over the meeting." And afterwards, in the concluding sitting of the Yearly Meeting, "when the business was over, Stephen rose and delivered a parting exhortation, which was remarkably solemn and impressive; — to some he addressed the language of warning, and he had sweet encouragement for the aged, and for tender, visited minds; and in the silence at the close, there was a deep feeling of solemnity," and, the Great Head of the Church having granted some precious seasons,

was pleased to confirm the faith of his servants in him. And it is added, sorrowfully, respecting the Meeting for Ministers and Elders, "Dear Stephen Grellet was with us for the last time; he spoke in a remarkable manner,—it was indeed a faithful communication. Several Friends were with us at our lodgings, and before we separated we felt the drawings of the Father's love, and, after a time of silence, Stephen knelt in supplication. It was a favoured opportunity. We afterwards walked to Bishopsgate Street, to John Hustler's lodgings, and then I took a final leave of him." *

Stephen Grellet proceeded towards Liverpool the same evening.

Accompanied by my beloved friends, John and Mary Hustler, who took me in their carriage, I left London on Seventh-day evening and came to Luton that night, attended their meeting the next day, and reached Bradford on the 3rd of Sixth month; and, still accompanied by the same dear friends, I came to Liverpool.

Thence he writes

TO WILLIAM ALLEN.

Liverpool, 6th mo., 7th, 1834.

My beloved Friend,

I have no letter from my beloved wife, as I had fondly expected. This is a further opportunity for my will to bow down in submission. To have heard that my beloved wife and daughter were better would have been a great consolation previous to my embarkation. The *Pocahontas* is a fine ship,—very commodious;—she is expected to sail tomorrow morning. I have been pleased in seeing once more our dear friends Joseph Bewley, and Jacob Green. They

* *Life of William Allen.*—Vol. iii, pp. 173 and 174.

left for Dublin last night. Abigail Dockray is here at Isaac Hadwen's, with J. and M. Hustler. So many Friends come to take leave of me that these many partings are rather wearing to nature, yet the dear Master has granted us some very tendering, solemn seasons. This morning we breakfasted with Thomas and Elizabeth Robson; she expects to leave this evening for Dublin.

My mind is preserved in much calmness and sweetness on my approaching departure from a land where strong Gospel ties attach me to many dear Friends, towards whom I have seldom, if ever, felt so much of what it is through the baptism of the one Spirit to become one body. I fully believe that it is in the Lord's pointings that I leave you, and I am thankful to be favoured, on this my last step in this land, to have the same evidence of my dear Master's Divine guidance, as he has so mercifully condescended to grant me in moving about from one nation to another people, and preserving his very poor, dependent servant. But, my dear brother, though leaving you, my spirit continues strongly to partake of your tribulations and baptisms for the blessed Truth's sake. I have greatly joyed in your joys, — now I cannot but share deeply in your sorrows.

My love to my beloved friends at Stoke Newington; bid them be of good cheer, for the Lord is with you; He will reign; His blessed Truth must be exalted over all. — My love is strong to you; I think it is towards thee like that of David and Jonathan.

Eleven o'clock. The ship is to sail to-morrow morning at nine. This evening I have thy last and very precious token of love, thy dear letter. We have had a very solemn parting season at Thomas Thompson's with many Friends. Farewell in much love, my very dear friends; my heart is very closely bound to you, and to our dear friends among you who stand steadfast in the Gospel of the dear Saviour.

Your warmly attached friend,

STEPHEN GRELLET.

Next morning, the eighth of Sixth month, 1834, he embarked, on board the packet-ship *Pocahontas*,

Captain West, for Philadelphia. During the voyage he had an opportunity, by a passing vessel, of sending a letter he had begun

TO WILLIAM ALLEN.

On board the Pocahontas, 6th mo., 13th, 1834.

My much beloved Friend,

I closed my last farewell from British shores to thee, thy precious wife, thy dear nieces, and *our* friends of Stoke Newington, at Liverpool. I came on board on First-day as expected. I was summoned at nine o'clock, a. am., yet we did not clear out of the docks till about twelve, when a steamer towed us out and continued with us till about four, p. m. Several Friends came on board, but it being meeting time they could not continue long. My beloved friends John and Mary Hustler, and David and Abigail Dockray continued on the dock side till I could see them no more. Thou well knowest, my dear brother, the poignancy of the feelings attending such parting, — a parting which is the more severely felt, as it now includes in one great mass, all that for weeks I have passed through in detail, from one dear friend and then from another — and yet a separation which leaves me very closely bound to my dear friends now left behind; for the bond of the fellowship of the Spirit that unites us is such, that your tribulations for the Gospel's sake must continue to be my tribulations, — and your joys in the Lord my joys. It will be very interesting to me to hear from thy pen, from time to time, of what transpires among you, for these are eventful times. May our dear Friends be preserved under the guidance of the Divine Spirit, for it is that of Truth, which will triumph gloriously over all.

We have made very slow progress; the wind ever since we left Liverpool has been contrary or calm. We have cruised from the coast of Wales to that of Ireland, backwards and forwards. We are now only opposite to the Bristol Channel. Sometimes we have had heavy squalls and rough weather. Our cabin-passengers are seven, besides the captain and three females in their cabin, all very civil. Most

of them have been and are yet sick. I have had my share, but I get on better than I expected. We have a good ship; very clean. We have many steerage-passengers,—but, owing to the weather, I have as yet seen but few of them.

24th. Except part of two days we continue to have head winds, and frequent rain; the sea consequently is much agitated by the squalls; but I enjoy good health. I have had very little sickness; besides, my mind, though mostly clothed with great poverty, is mercifully preserved in calmness; and a sweet evidence that I am here in my right place, and, that under my blessed Master's guidance I have left the field of Gospel labour in your land in the right time. On closely inspecting my steppings about among the nations, and in your land among our Society, I have, with reverent gratitude and admiration, to mark the Lord's very gracious dealings towards his poor servant; surely my hand may sooner forget her cunning, and my tongue cleave to the roof of my mouth, than for me to forget the safety, the blessedness of the leadings of the Lord's Spirit, or ever to cease to testify thereof as a part,—a very important part of the glorious dispensation of the Gospel. O what a blessed hope is set before us! wonderful to contemplate! to be called the sons of God! a hope set before all those that are led by his Holy Spirit. Let us not cease, my beloved brother, to watch continually, with all prayer and supplication. O that all my movements, in my feeble attempts especially to serve the dear Master in the work of the Gospel or the service of the Church, may be under this Divine influence!

The last two First-days I have had meetings with the people on the deck; the cabin, though very spacious, would not contain all,—about one hundred, including children. We can have but few seats for the women; the men mostly have to stand, and the sea being in great commotion, that is not a very easy thing; yet, as the dear Master very compassionately condescends to our low estate, even then, amidst outward noise, by the wind and the sea, inward calmness and stillness have been known, and the Gospel has been preached. Last First-day, after the meeting on deck, in the

little meeting I held in my private cabin, Thomas Jacob * daily joining me, we had a precious time. You, my beloved friends, who were then engaged before the Lord, were, in spirit, very near. I believe there were some of you with whom my soul united in offering, through our blessed Redeemer, adoration and praise, and supplication also for one another.

I hope I may receive a letter from thee soon after my arrival at home,, and that thou wilt not put off writing till thou hast heard from me. Thou knowest the power of strong affection, and my unavoidable interest in all that affects thee. To hear especially of thy precious wife will much interest me. I should rejoice to hear that, if so be the good pleasure of her dear Master, she regain her former strength. We may, however, very safely commit our all to Him. Behold we are in His hands! I can hardly understand, myself, now that my face is turned towards America, why, when looking towards my beloved wife and daughter, the uniform word of caution is to keep them offered up to the Lord. Is it to prepare me for what may yet be unfolded, or rather that now returning with a mind released from heavy Gospel bonds, for the prosecution of which service my dear wife and child, my life and my all have been resigned to the Divine will, I should not attempt to loose from the horns of the altar of offering any part of the sacrifice? The Lord has very graciously released me from the field of Gospel labour, and now I reverently wait to see what he will further do for his great name, and for his poor servant.

Seventh month, 3rd. Last First-day we had a precious meeting on deck. The weather had been stormy in the night. The waves in the morning often dashed over the ship; but about nine, a. m., it began to abate, and about eleven we had a comparative calm. How great is the Lord's condescension, in thus permitting that worship, prayer and intercession, adoration and praise shall be offered unto him, on the tossing deep, under the vast canopy of heaven, as well as on dry land, and in places particularly set apart for the solemn act!

* A young Friend from Ireland, his fellow-passenger.

The fine weather continued till Second-day evening, when strong contrary wind from the south-west began to blow, and then passed to the north-west. It continued vehement till yesterday afternoon; it was a tempest indeed; during one night the ship had to lay to. The scene was truly grand and awful; it was such as thou wouldst have enjoyed; for the wonders of the Lord's power were seen. But, above all, I must magnify his great mercy towards his poor servant; for I have during that period enjoyed more of the consolations of his Divine presence and the comforts of his Spirit, than for a long time past. Surely, my friend, we follow not cunningly devised fables when, according to the influence and guidance of the Holy Spirit, we follow Christ. During this passage, during these last days more than ever, is my faith confirmed in the Truth, and in the efficacy of it.

We have now a nice wind. The proud waves have come down, and we glide on their smooth surface with excellent speed towards our desired port.

7th. There is a ship near, and it being nearly calm, the captain proposes sending a boat to her. So I hastily send thee these lines. We are in Lat. 40, Long. 56.

In much love to you all,

Thy nearly attached

S. GRELLET.

On his arrival at home, he makes the concluding record respecting this his fourth and last visit to Europe.

We had a long but good passage, and arrived at Philadelphia the 21st of Seventh month. That afternoon I went to Burlington, and met my beloved wife and daughter. We united together in ascribing thanksgiving and praise to the Lord, our gracious helper, who has been with us during our long separation, and preserved us to this day — monuments of his Divine mercy. I travelled during this last European journey above twenty-eight thousand miles. We had many passengers both in the cabin and in the steerage, with whom

and the ship's crew, I had several meetings during the voyage. These were held mostly on deck, when the weather allowed of it, where all on board could be better accommodated than below in the cabin. The Lord very graciously owned some of these meetings, and some other religious opportunities I had with the steerage passengers and the sailors. I had many seasons of retirement in my private room, my soul being frequently poured forth in prayer unto God, for the people of the nations I have visited, and also for the members of the religious Society of which I am a member, both in England and America. They are a people very dear to me; strong are the bonds of Christian fellowship that unite me to many of them. There is among them a very goodly company to whom the Truth is precious, and who by the power of the Truth and their faithfulness to it, are made well qualified instruments in the Lord's hand to advocate the blessed cause of the Redeemer. I am permitted also to have a cheering hope that the departure of some from the purity and simplicity of our Christian profession is, through the Lord's blessing, made a means of bringing many others deeper to the root of religion, so as to become more firmly established in the faith of Christ, and the knowledge of those principles and doctrines on which our primitive Friends built, and which they did not flinch from maintaining before the world, though the loss of their property, imprisonment and death, were the consequence of their faithfulness. To my great comfort I have seen clear evidence of this manifested by some dear young Friends.

CHAPTER LXIV.

Religious Visit to Ohio, Indiana, Baltimore and North Carolina Yearly Meetings, &c.—Extracts from Letters.

Stephen Grellet had now arrived at the close of his varied "missionary labours" in distant nations. Rescued by the power of the Spirit from the meshes of infidelity, he had been enabled, in the vigour of early manhood, to enter in by Christ, the door, into the sheepfold; rejoicing in the salvation of God, he had gone in and out and found pasture; dedicating himself unreservedly to the service of the Redeemer, he had known that when He, the good shepherd who laid down his life for the sheep, putteth forth his own sheep, he goeth before them, and the sheep follow him; *for they know his voice.* That voice he had heard thirty-six years before, when, as he thought, he was about to breathe his last, and seemed already to have gained a foot-hold in the heavenly places, and saw and felt things that cannot be written; it proclaimed the word, "Thou shalt not die but live—thy work is not yet done," when distant parts of the earth, over seas and lands, were set before him, where he would have to labour in the service of the Gospel of Christ.—(See vol. i, p. 51). Under a remarkable coincidence between the openings of Providence and the leadings of the Holy Spirit, he had for many

years been diligently occupied in a long series of religious engagements, which, in accordance with the clear intimation given him in the early part of his ministry, had been gradually unfolded as the requirements of his Lord, and he had now been brought back in peace from his last visit to Europe. The Saviour's words, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand," had been beautifully illustrated and confirmed in his experience. Had he followed a delusive guide, or a true one less faithfully, the issues of his life, thus far, must have been very different to what it has been seen that they were. He would not have so distinctly borne upon him "the marks of the Lord Jesus;" he could not have given so many proofs of the reality of the direct influence and guidance of the Holy Spirit, and of the safety and blessedness of following his leadings in the path of holiness and duty—whilst resting upon Christ alone as the foundation of his faith and hope. Henceforward, returned to the bosom of his own beloved family and a large circle of friends, it was in the land of his adoption that, during the residue of his years, he walked humbly with his God, and exhibited a bright example of Christian simplicity and faithfulness.

"I continued pretty much at home," he writes, "except attending some of the neighbouring Yearly Meetings, till the year 1837, when I went to Ohio and Indiana, attended those two Yearly Meetings, and a number of the meetings composing them. I had sweet peace in that engagement. Many of the meetings I had in those States were attended by a considerable number of those who have separated from

us. I was thus introduced into close exercise and labour, but in some places a hope was given that with many of this class, particularly of the young people, an earnest inquiry after the Truth was the motive for attending these meetings. May the Lord cause the light of his glorious Gospel to shine upon them!

In the year 1839, being accompanied by John Elliot, I attended the Yearly Meeting for North Carolina, and visited the meetings constituting several of their Quarterly Meetings, and had also several meetings in Virginia."

Thus briefly he sums up the account of several years immediately succeeding his return from Europe. A few extracts from his letters will throw a little more light upon that period.

TO GEORGE STACEY.

Burlington, 8th mo., 11th, 1834.

My dear friend,

My last, written at sea and concluded after my arrival in this Western Hemisphere, was sent last month. I have already received testimonials of the kind remembrance of some of my dear English friends. I have a letter from William Allen, and one from Mary Hustler.

I was much grieved on coming to this land, to find that the excitement we had feared in this country, from the unwise measures and intemperate speeches of some of the friends of the speedy abolition of slavery had actually taken place. Serious riots had occurred in New York;—some blood had been shed, and property destroyed. Many of the sufferers had been the innocent people of colour; but, above all, what is greatly to be regretted is, that the cause which we have so justly at heart, to see an end put to the wrongs and cruelties exercised towards this portion of our fellow men, equal objects of redeeming love and mercy with us, may thereby be greatly retarded, and the yoke of bondage rendered heavier in the slave States.

It is to the credit of the magistrates that they exerted

themselves to repress the work of abuse and destruction; it pains me much to see that the result of this renders the friends of the black people more timid in pleading their cause. May the power of Gospel love and the prevalence of justice, truth and equity, rise triumphantly over all opposition!

My sister, S. R. S., has a very interesting coloured girl, just brought from Africa. She appears to be ten or eleven years of age, very handsome for her colour, and engaging in her manners. She is thought to be a child of one of their chiefs, but she cannot yet speak English, not even so as to tell her nation and the manner in which she was taken. A captain of a ship lately arrived from Africa brought her, and, as he died on arriving, no information can be obtained from that quarter. The poor child, however, has been branded on the shoulder, and such a dread had she that the same cruelty might be repeated, that, on my sister having her undressed to put on fresh clothing, she screamed greatly; now she seems as if she would hardly be out of sight of my sister or niece. She has come a few times to meeting. Once whilst my sister was on her knees, engaged in the solemn act of prayer, large drops of tears descended her cheeks. She is a true child of nature in her actions, but evinces affection and gratitude. What a favour that she has not fallen into the hands of a slaveholder.

Our Monthly Meeting was on the 4th instant, when I returned my certificate. The Lord's presence was with us, and his Divine, baptizing power was felt, so that many minds were refreshed and comforted together. Friends, very generally, gave me a hearty welcome home again. I feel also, on my part, very grateful to my blessed Lord and Master, for having brought me back again in the midst of them, with the evidence that, as he led me away to visit you and the nations near you, and in his love and mercy helped and preserved me in his service, so, in the same, he has in the right time brought me back in safety.

Poverty is my clothing. My station in great measure is with Mordecai at the gate; but it is the gate of the King

eternal, the holy and blessed Redeemer. I trust that I may not be thought to assume too much, by saying that at this gate, in that stripped state, in that poverty, I am permitted through adorable mercy, to sit with great delight. It is an unspeakable favour that I am now permitted to mend my own net; but, during this private, personal enjoyment, my heart is not straitened, but as much enlarged as ever in love, Gospel love, towards my friends and others, near and afar off. Sometimes I covet that such as have suffered little pebbles to stand in the way of this pure stream, might feel how sweetly it flows from my heart towards them.

The spirit of prayer is sweet; it proceeds from the ocean of pure love; mercy gives access to it; it knows no bounds; under this sense I salute all my friends; my dear wife cordially unites in this salutation. We hear that the cholera has made its appearance in New York; the day before yesterday there were ten new cases, some are of the malignant kind. When the Lord's judgments are in the earth, may the inhabitants learn righteousness! How precious the evidence that we are in his hands in temporals and spirituals; therefore, with perfect trust in him, in peace we may be permitted to possess our souls; may this abound more and more with us all. Tell all my friends I am well, and that in peaceful poverty I enjoy many blessings in my dear Master's presence.

With very near brotherly love,
Thy nearly attached friend,
STEPHEN GRELLET.

In the Tenth month he again writes to G. S., and after speaking with much interest of Daniel Wheeler, he adds:

Should dear Tholuck be yet in England give him my affectionate salutation, as to a fellow-disciple of our blessed Redeemer, the Lord Jesus Christ. May his visit to England tend to strengthen the Divine life in him, so that the fruits of that blessed Spirit, the quickening influence of which he has felt, be brought forth plentifully.

TO GEORGE STACEY.

Burlington, 1st mo., 3rd, 1835.

I believe that the Lord God Omnipotent reigneth, and that his power is over all; all those that fear him, and whose confidence is placed in him, well know him to be an unfailing refuge in time of trouble; yea, moreover, all things, through his adorable power, will work together for their good. Thou canst not be surprised at my feeling deeply for and with you under your trials; for Friends in your land are very dear to me,—to many of you I am united in the close bond of the Gospel of Christ. To your nation also I am much attached, for the Lord has a precious seed among you: may no national commotion, nor any other thing, hurt it! but only serve to detect the more fully the adversary under his every transformation, and every effort to divide and scatter, so that the fruits of the Spirit of Christ be abundantly brought forth to his praise and glory.

I find things rather low among us since my return; the heavy shaking that we have endured has not removed the dust of the earth (earthly-mindedness), nor brought many nearer to Christ, yet there are some precious young plants that have their springs in the Lord; for them I feel very tenderly.

TO WILLIAM ALLEN.

8th mo., 1st, 1835.

My dear friend,

I have been in thoughtfulness that the closing lines of my last may have left thee anxious about me. I was then in a feeble state, and I find that now, at my time of life, when brought down I cannot rise up again as speedily as I did years past; I have, however, gone twice to meeting, which I have felt a great favour, having for weeks been deprived of that privilege; but not of the favour of sitting in my beloved Master's presence in my chamber, and sensibly feeling the refreshings which flow from the very fountain of life. Blessed for ever be his adorable and ever excellent name! This sickness has been to me one of those favours granted

in love and mercy, which I trust will never be forgotten whilst the few more sands in my glass shall continue to run.

Thy dear letter of the Fifth month gives an account very cheering of your late Yearly Meeting. My heart on the occasion fully joins in the feeling of grateful acknowledgment as made in your concluding minute of the Meeting of Ministers and Elders. Surely there are precious, convincing evidences that the Lord has not forsaken his people, though they be greatly tried and proved. Their very tribulations become sanctified to them, so that out of the depth of them, honour, glory and praises are brought forth to his holy and blessed name.

The tenth of Eleventh month, 1835, after commemorating a providential escape from a serious injury, S. Grellet writes

TO LYDIA HARGREAVES.

May a life thus spared be with more faithfulness devoted to Him who has seen meet to lengthen it. I had had a prospect for some time to attend the late Yearly Meeting at Baltimore: when the time came, the pain in my side nearly left me, and I have returned quite clear of it; thankful also in finding that my wife and daughter have been cared for by our dear Lord during my absence. When we number our mercies, how great is seen to be the multitude!

Many afflictions encompass our steps, yea, with David we may say, "From my youth up I have been afflicted," yet we cannot withhold the reverent and grateful acknowledgment that "the Lord's mercies are new every morning." That Yearly Meeting is small, it has greatly suffered by the spirit that has inflicted deep wounds in our Society; yet there is a small interesting remnant left. On my return I stopped at Wilmington, where I had a debt of love to pay.

There are young Friends among you for whom I feel a great interest. Discouragement in these days may appear greater than in past years, but surely the power of Omnipotence is not limited. He can render them valiant in his

blessed cause, and instruments in his Divine hand, to exalt his great name. Through the Lord's help, one little one may chase a thousand, and two of these put ten thousand of the armies of the aliens to flight.

Many blessings attend us, of the least of which we are not worthy; but all is of the Lord's mercy! even from that pure stream which it would be great ingratitude in me not to acknowledge; and with David I can say, "Goodness and mercy have followed me all the days of my life."

TO WILLIAM ALLEN.

12th mo., 22d, 1835.

My spirit is bound up in close fellowship with yours, under your various tribulations. Few days pass but that I share in your baptisms. But, when tribulations abound, the consolations that are by Christ abound also. A precious hope is at seasons set before us, that even all things will eventually tend to the furtherance of the blessed Truth, and render many of us more firmly established in the purity of it.

TO THE SAME.

Burlington, 2d mo., 9th, 1836.

I am concerned to hear that thy health is so much impaired since we separated, probably never to see one another's face again. Thou hast endured so many conflicts and afflictions that the outward frame must unavoidably share. Yet, however it be, to the Lord we must not flinch to offer up the strength of our body and spirit. He can strengthen the inner and outer man, even out of weakness to make us strong for whatsoever work he may require of his poor servants.

Dear ——'s health seems to be breaking down amidst the trials of the day. We think we cannot spare any fellow-labourers, but we must refrain from calling in question the Lord's dispensations, or saying, "what doest thou?" Many are the causes near and far calling us to mourning and lamentation, our harps being hanged upon the willows; yet,

my dear brother, let us not forget our strong evidences that the Lord God Omnipotent reigneth. Very sweetly I feel the application of the promise to thee, which perhaps thou mayest remember we had once, with much comfort, set before us when in Spain.—"Go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Our end cannot be very distant,—let us be encouraged to keep in our ranks to the end,—under all our sufferings let it be as becometh a servant of Christ, for whose blessed Truth's sake are the chief trials attending us.

TO LYDIA HARGREAVES.

Burlington, 3d mo., 25th, 1836.

Our trials in this state of probation are numerous, but then, under the sanctifying power of the Truth, they may tend to deepen us in faith, and in that saving knowledge which imparts eternal life. Excellent and encouraging is the description given by the Apostle; "tribulation worketh patience, patience experience, experience hope, which maketh not ashamed," the love of God being shed abroad in our hearts. Thus the Christian believer has good reason to endeavour to keep this blessed word of patience, for the Lord hath promised that he will keep him in the trying hour.

We are very far separated from our English friends, but with many of them we are permitted to maintain very sweet fellowship of spirit; this, (at times I rejoice in the hope,) is only a foretaste of that blessed fellowship subsisting between purified spirits through the endless ages of eternity.

Farewell in the Lord. Grace, mercy and peace from God the Father and our Lord Jesus Christ, be with you.

TO GEORGE STACEY.

Burlington, 6th mo., 30th, 1836.

I mourn with the mourners among you, and unite with all whose dwelling is often in the house of prayer. *There*, my beloved friend, is a precious refuge. *There* the sorrowful

spirit is made to rejoice before the Lord, and to receive encouragement also, with patience to wait and see what he will do for his blessed name and cause's sake.

I believe the Lord has not forsaken us as a people, and that this dispensation is designed to prove in the end a blessing, by bringing us to greater consistency with our Christian profession. Believing in the Spirit, let us also walk in the Spirit, and then the fruits of the flesh will be done away.

In the Spring of 1837, Stephen Grellet received the affecting intelligence of the decease of his "beloved and honoured mother," an event which took place on the 20th of Second month, and was communicated to him in a letter from his brother Joseph, who, with many of her descendants, was present on the peacefully solemn occasion. She was in her ninety-fourth year, and it was a great comfort to S. G. to think of her as "full of love to the dear Saviour, weaned from a dependence upon priests or outward observances, with her heart fixed,—trusting in the Lord alone." *

* There are many letters from this excellent mother, and from other members of his family, all expressing the warmest affection and strongest interest. It is difficult to select,—they all breathe the same spirit. One, received soon after his return from his third visit to Europe, is very characteristic: —

"What delight thy letter gave thy mother, my tenderly beloved son! After many dangers thou art at last restored to thy fireside, to thy dear wife and child, whom thou hast found in good health. What thanks should we render to the Lord! I had received thy letter from England. I knew thou wast on the sea,—my spirit was near thee,—I felt every danger. Thy dear letter has removed the painful load from my heart. Thou left me in great anxiety, but not on my own account,—that troubles me the least. But other trials awaited me, and I have needed to recall to my mind very often thy tender advice, to bow in entire submission to the will of the Lord, and as thou hast told me, to be fully persuaded that our crosses, our afflictions, are given us by the hand of the tenderest

TO WILLIAM ALLEN.

Burlington, 8th mo., 11th, 1837.

My dear friend,

Thy three dear letters have all come to hand. It was very kind indeed, amidst so many pressing engagements and weight of concerns on thy mind, to think of me, and to give me the so interesting particulars of your Yearly Meeting. It has been a memorable season; *the Lord was with you.* This tells all. With him there is life, strength and consolation. You have witnessed all this; blessed for ever be his adorable name. Thus, whilst with the voice of thanksgiving and praise, and also with hearts reverently prostrated before him, we commemorate his mercies and saving help, we may have our hearts expanded "in hope for more," under the residue of trials that are yet to be expected. Noah, after he had joyfully beheld the returning of the dove with an olive leaf, and hailed it as a proof that the waters were abated from off the earth, was many days before he could go out of the ark; and when he did, what a sad desolation was presented to him! But then the same Omnipotence that had saved him from the overflowing scourge, was his refuge and his saving help under still attending trials.

My health has been but feeble lately; for some days I have been confined to the house; but with a little care, and especially with my dear Master's help, who has never failed his poor servant, however feeble and impotent of himself, for any service whereto he has called, all will be well. We have, my dear friend, great cause unitedly for praising and exalting the great and good name of the Lord; yet how can it be that at seasons clouds are intervening so as to bring doubt and fear? Well, these, perhaps, are permitted to lead us to increase in watchfulness, and to be more frequent in the house of prayer.

Father. Always remember me before the Lord. When I call to mind thy patience, thy resignation, thy advice, I feel strengthened.

"I wish you, my dear children, the Lord's blessing. Remember me in his presence, and love, as she loves you, your mother,

"GRELLET."

I cannot describe to thee the comfort I have in the brief accounts thou at times givest of thy soul's travail, and some of thy ministerial services in the dear Master's cause. At this distance from each other, it causes to flow in my heart that stream of Gospel fellowship which we have so often witnessed when actually engaged together in distant nations.

TO L. NEILD, (LATE HARGREAVES).

Burlington, 12th mo., 16th, 1837.

I was favoured by my good and blessed Master with help to accomplish the little service he called me to in the West.

I had some solemn satisfactory meetings among Friends and persons of other religious denominations, when the power of the glorious Gospel of Christ, the Lord of all, appeared to have dominion over all.

The Yearly Meetings of Ohio and Indiana were considered by Friends there the most solemn they had had for many years; blessed be the Lord! from whom the life flows and the power is; it is he that doeth the work, and his works only can praise him. These are two large Yearly Meetings, Indiana especially. There are valuable friends in that body, and the visitations of heavenly love have evidently been extended to many of the young people. I am comforted also in believing that some of them have received the Truth in the love of it. In the reports of the Quarterly Meetings on the state of their schools it appears they have among them 6429 children of an age to go to school. O! what a field in those young plantations for labourers. Our beloved friend, Joseph John Gurney, attended these Yearly Meetings and had very acceptable service in them, and in other meetings.

When in Ohio I went to see William Flanner; he was not able to attend the Yearly Meeting, but was at his own meeting, and I spent a few hours at his home; he was nearly blind, and very dull of hearing; but clear in his best faculties, and strong in the love of Christ. I was favoured to return home in better health than when I left it, and have so continued. The Lord, in my absence, mercifully cared

for my beloved wife and daughter, so that we have again and again to set our seals to his great goodness. Since this return I have been several times from home, for a little while, attending to impressions of religious duty, for which I have felt *peace*.

TO WILLIAM ALLEN.

3d mo., 8th, 1838.

I have been much of an invalid these days past. What a favour to be at home with my dear family, and above all to witness something of the precious influences of that Spirit of comfort and consolation which brings with it refreshings from the Divine presence. All this, and much more than we can ever number, is the fruit of the love and mercy of God in Christ Jesus to a poor unworthy worm. May we under an increased sense of it, and with enlarged hearts, be still more prepared rightly to praise and exalt his holy and blessed name.

TO L. NEILD.

Burlington, 4th mo., 28th, 1838.

Our dear friend J. J. Gurney, has spent a considerable time in Philadelphia, visiting the families of three of their Monthly Meetings, besides attending some very large meetings, where his Gospel services have been extensive and attended with much evidence of Divine unction.

My health has been feeble for these months past, yet I hope to regain my late standard, which will not rank me among the mighty; but, if we have sufficient ability to perform the residue of the service that the dear Master has for us in the militant church, it is enough.

There is also a service in silent suffering, under which the soul may be greatly benefited. In this work I desire to be found abounding, now in my declining years, yet I rejoice greatly in the Lord, when I hear that such as —— are engaged in the dear Master's work

After alluding to his illness, he writes

TO ANN ALEXANDER.

6th mo., 23rd, 1838.

I must, however, tell thee that my days during this sickness have been among the most happy of my life,—so much of the comforting and refreshing presence of my blessed and adorable Redeemer, that my cup has run over. Never before have I felt him so fully, so sweetly in his blessed character of a Redeemer, a Saviour. O how lovely he is in every part of his humiliation, of his sufferings, and the agonies of his death; and that for the salvation of sinners! To sinners it is given to know him, to feel him, to love and adore him in the character and under the blessed name of Jesus. "The angels desire to look into these things."

John Warren has lately travelled in Nova Scotia, and found divers persons who once had a right of membership in our Society, and a few members of it. In three places he has collected these scattered sheep together, and they being joined by some others that have become convinced of our principles, now hold meetings. I am told that after this dear friend had made his concern to visit that land public, some of his friends appeared desirous he should put off his journey for awhile, perhaps on account of the inclemency of the weather. He answered, "My Master has given me a few sheep: I must *speedily* go and look after them."

TO WILLIAM ALLEN.

Burlington, 10th mo., 1838.

I have felt much interest in hearing of the nature of the service of Samuel Capper in London. How all classes of men, rich and poor, near and far, are equally under the notice of our blessed Lord and Redeemer. He sends his servants to proclaim to them all the glad tidings of the same Gospel. It has been particularly striking, that whilst S. C. was engaged with the poor in your great metropolis, the concern of our dear H. C. Backhouse was with the rich at the West-end of the city. The mention of her reminds me of a circumstance that will interest her. I hear that E. P. K., her

companion in this land, appeared in supplication last First-day, at her meeting in Philadelphia. It has doubtless been a great trial of her love and faith in the Lord.

If our hearts are so gladdened when we thus see one here and another there ranging themselves under the banner of Christ, how greatly would our joy be enlarged if the mass of our young people would yield themselves his servants, but the love of the world powerfully operates to the turning away of many from the cross of Christ.

TO WILLIAM ALLEN.

Burlington, 5th mo., 14th, 1839.

My beloved friend,

I wrote to thee a few days after the reception of thy long letter of seven pages; not a line of which could have been spared but to the abridgment of my comfort. Though I have not heard directly from thee since, yet I have been gratified at hearing of some of thy engagements in thy great and good Master's cause; whilst I am thus permitted to share some of thy joys — joys ever attending a faithful devotion to the dear Redeemer's service, — I am not without a sense of the nature and depth of the baptisms to be endured before memorials can be brought forth out of the deeps; yea, knowing the very tender texture of thy mind, my affectionate sympathy continues towards thee. O let us endeavour to keep very close to our blessed Lord and the guidance of his Divine Spirit, of the blessedness, the safety and preservation of which there is a testimony rising in our hearts that can never be forgotten; yet, to my own confusion, I often detect myself in a state of distrust — afraid of my own shadow. "When I sent you without purse or scrip, lacked ye anything?" "Nay, Lord," was the answer; this is our answer, my beloved brother; wherefore then should we doubt?

I am surprised at myself not having written to thee since Yearly Meeting. Various engagements and pressures on the mind have been the hindrance. Some of us went to that meeting under fears and weights, but we felt the sentence of

death in ourselves, not to trust in ourselves but in the Lord alone, to keep close enough under the guidance of his blessed Spirit; and truly we have seen that not by might, nor by wisdom, "but by my Spirit, saith the Lord," the work is done, and all the glory is ascribed unto Him.

All our English Friends, on Gospel embassy among us, were present. The week previous we had the pleasure of having with us our beloved friends, Daniel Wheeler and J. J. Gurney. It was to mutual comfort they thus met. Dear J. J. G. continued here nearly a week; he is far from strong, and by no means equal to the great exertions he was making before his illness; but his good Master only requires according to our abilities, which also we receive from him. He returned to New York State, having more meetings in prospect previous to their Yearly Meeting, for which D. W. and Thomas and Elizabeth Robson are also aiming. Daniel has now gone towards Virginia; on his way he tarried some days at Wilmington, where he was gratified by the arrival of a whaling ship, on board of which he found, as part of the crew, a New Zealander who, recognizing him was greatly delighted, as was D. W. also.

I am not unmindful that your solemnity is very close at hand, and some of you are, I believe, to be found in fervent prayer that the Lord would be pleased to meet with you and bless you together; I have a little faith to believe that he will do it, and enable you to rejoice in his presence. [After alluding to some of their trials, he adds,] But blessed be the Lord, he is a sure retreat under every difficulty, and I know substantial good may be obtained under these, whilst dwelling in watchfulness unto prayer. O that I may reap abundantly of the blessedness flowing therefrom. I think dear J. J. G. has largely partaken of this blessing—a growth in the heavenly root is very conspicuous. How beautiful are the feet of those Gospel messengers that publish peace, that proclaim the name of the Lord! but how far more beautiful are those servants of the Lord covered with the spirit of love, of meekness, of forbearance, and patience—the spirit of their great Lord and Saviour!

Farewell in the Lord, my much beloved friend, in the fellowship of the everlasting Gospel.

STEPHEN GRELLET.

TO WILLIAM ALLEN.

7th mo., 7th, 1839.

Zeal, creaturely zeal, is often rendered an instrument of the devil to bring about his evil purposes, but zeal according to knowledge, zeal for the blessed Truth, how precious! It is founded in humility; Divine love is its strength; love to man its wide field of action. I long for an increase of it in my own particular. With it our lamps and vessels are like those of the wise virgins supplied with oil, but darkness and barrenness in Christian virtues must attend such as are without it.

TO LYDIA NEILD.

5th mo., 15th, 1849.

How pleasant it is to see some of the young people filling up the ranks vacated by valuable parents; the account of some beloved friends of the junior class is very consoling to me; may they keep very close to the Lord's guidance by his blessed Spirit, and then will they become Valiants for the Truth; not like many among us, and not a few in your land, who have cast away that shield on which the holy unction rests, and by which the fiery darts of the enemy are quenched. Happy would it have been for our Society if we had been found more generally engaged in singly obeying that great command of love to God and love towards one another; and, blessed be the Lord, this is the precious engagement of many.

After his return from North Carolina, S. G. did not go much from home for some time; but in his love to the Redeemer's cause everywhere and the deep interest he felt in the prosperity of his own Christian community, he was tenderly alive to all that related to objects so near his heart. In allusion to some trying occurrences, he remarks in a letter

TO GEORGE STACEY.

7th mo., 28th, 1841.

There is an Almighty controller of events, in whom we may safely trust. He can over-rule all things to the praise, finally, of his great name. Amidst some of my fears and anxieties I am sometimes rebuked and instructed by the remembrance of the words of the dear Saviour to his desponding disciples, "O fools and slow of heart to believe, &c.;" and as to gloomy prospects,—can anything transpiring in our day be compared to the period when Herod, Pilate, and the Jews conspired against the Lord Jesus Christ? when all his disciples fled and forsook him; when he was crucified, died and was buried; when the whole creation proclaimed the awfulness of the occasion, darkness, earthquake, rending of rocks, &c., united with the mourning of the women? Nevertheless this was the very period when the foundation was laid, when the highway was opened, through the blood of the cross, for the redemption and salvation of a guilty world, even of *me*, who frequently, when remembering my past life, can and do feel myself as a chief among sinners.

Sometimes I am permitted to see, through the present thick cloud, the arising of brighter days, accompanied with a hope that the present tribulations are preparing the way for the coming of it.

Surely all the Lord's promises to his Church will in his time be fulfilled; not one can fail; should the number of his servants now become reduced, Omnipotence can multiply them like the sand of the sea.

CHAPTER LXV.

New York and New England Yearly Meetings. — Illness. — Baltimore Yearly Meeting. — Decease of William Allen. — Deputation to Indiana Yearly Meeting.—Letters.

Hitherto Stephen Grellet's health had not been seriously impaired. His strength of constitution had been tested by his many and arduous travels in different climes; and his well-developed and hardy frame had seemed to resist with unusual tenacity the encroachments of disease. But the time was now approaching when his physical powers so far gave way as no longer to allow him to undertake any distant journeys.

In the summer of 1842 he attended the Yearly Meetings of New York and New England, and soon after his return from that engagement, he was seized with an alarming complaint. His illness was of several months duration, and his medical attendant repeatedly thought that he was near his end. Though his bodily sufferings were often great, he was enabled to bear them with his accustomed fortitude, and patience, in cheerful submission to his heavenly Father's will;—prayer and praises frequently ascended to Him whom he loved to serve even in the furnace of affliction. In reference to the final issue, he said, that "the love of his dear Saviour was very near to him;

his dear Master was very good, and did not forsake him in his extremity; all would be well, whether in life or in death; Christ was ours, and he would fulfil the promise; 'I will never leave thee nor forsake thee.'" Again he exclaimed, "Do not think that He who gives strength to suffer, does not give love to endure; we must bless the Lord, not by the measure of affliction, but by the measure of comfort and love!" He spoke touchingly to his beloved wife and daughter, and earnestly gave them his blessing. He tried to utter some lines of a hymn, and on his wife repeating them:

"There is a land of pure delight," &c.

he bowed his head and said, "Out of the depths hast thou answered me." Again he remarked, "My Saviour is my joy, my salvation, the rock of my strength, my Redeemer, my song, my hope for ever and ever" — "He is my rock and my refuge, but I am very poor — utterly unworthy. I am but a child; I wish to be but a child. We are very mercifully dealt with; my dear Master is very near me; I feel his presence to be staying my soul; I can do nothing but bless and adore his Divine name!"

Much more might be added from the family record of the precious words of counsel and encouragement, and of Christian love, which flowed from his lips during this season of confinement, but enough has been said to show how the exceeding great and precious promises of the Gospel, which, in health, he had so often proclaimed to others, now were the rejoicing of his heart, when apparently near the portals of eternity. His end, however, was not yet; and on his recovery from this illness and a relapse he had in

1843, it is interesting to notice the characteristic manner in which he speaks of this portion of his life in the following extracts from his correspondence.

On the 22nd of Tenth month, 1842, he writes to his beloved friend William Allen, and after expressing his great concern on hearing of his illness at Lindfield, and his earnest desire and prayer that, "for the Church's sake and that of the blessed cause of righteousness in the earth," his life might yet be prolonged, he continues:

I am persuaded that thy blessed Master and beloved Lord has richly supplied all thy wants, has encircled thee by his presence, and given thee richly to feel the joys of his salvation, even when thou mayest have pretty much concluded that the spark of animal life was near being extinguished. Goood, very good indeed is the Lord; when afflictions abound consolations by Christ abound much more. Thou hast heard how very ill I have been myself. It is three months since I was taken down, but am now recovered to a considerable degree. Thou hast been these many weeks past in my very sweet but very anxious thoughts, so that I often spoke to my beloved wife of my anxiety on thy account, fearing thou wast sick. Is it not remarkable that we who, in company together in distant lands, have shared many trials, exercises of mind and perils, should now also have walked together, at the same time, through what appeared to be the valley and shadow of death? As under the former we were raised above fears of any evil, our blessed Lord being with us, his staff supporting and comforting us, so likewise in this latter he has been in a marvellous manner near us. Truly I may reckon these last three months, though passed under such bodily suffering, among the most blessed and precious of my life, for by night and by day my dear Redeemer and his Spirit were near me, and at the same time that the good remembrancer has brought to mind the various portions of my life, my soul's travails and exercises, the state of the churches past and present, yet it has been in a way wonder-

ful to describe, for no painful consideration attended, no hard thoughts against the troublers in Israel, but love, Divine love, was as a garment, or diffused like oil over all. In my sleep, in my waking hours, even under what, through the violence of the fever, might be considered a delirium, the thoughts of my heart were unto the Lord, sweet and refreshing. O I have had very full confirmation of the rectitude of our Christian profession—faith, doctrines, and hope being truly grounded on the foundation on which the Apostles of our Lord Jesus Christ did build, and that faith in Christ is that through which his redeemed and sanctified ones have obtained the victory. Surely that Christian hope which felt so clear, so sweet, when apparently having already a foot out of time into eternity, giving to feel the joys of God's salvation, through the Redeeming love and mercy in and by Christ, is a religion fit for a man to live by; yea, a hope springs from it, that has on no occasion made ashamed those that have maintained it well. My much beloved friend, whilst giving thee a concise statement of the Lord's tender mercy and very gracious dealings towards thy poor and very unworthy brother, I have a steady eye to what I apprehend have also been thy blessed Master's dealings towards thee; so that we may well unite in the adoption of the language, "Bless the Lord, O my soul," &c. And now, may the residue of these feeble lives, thus prolonged by the Lord's power, be employed in showing forth his praise. My wife desires her dear love to thee and dear Lucy and our precious daughter joins, and in gratitude, at the prospect of thy restoration to health, although we cannot expect to hear of thy rising again to thy former vigour.

Farewell, my much beloved in the Lord. It is he who is thy buckler, thy shield, and finally thy "exceeding great reward."

STEPHEN GRELLET.

TO THE SAME.

Burlington, 5th mo., 22nd, 1843.

My beloved friend,

The day before yesterday I received thy letter of Third

month, 31st, and this day I have that of the 2nd inst. By taking up my pen so quickly thou seest that I am in earnest to comply with thy request to hear frequently of thy poor but warmly attached brother.

Thy last letter gives me some relief. I observe with comfort that, though feeble, thou art able to go about, and art often engaged in publicly advocating the cause of the blessed Redeemer, so dear to thee. Both of us, my dear friend, must expect it will take a long time to recover from the long and serious illness we have had; fully to recover from it, however, may never be. I see no prospect of it on my part; but what a favour that we have to do with so good and merciful a Saviour, who knows fully the whole of our infirmities, and requires nothing of his poor servants beyond their ability to perform; — to the praise and glory of his great name we both have, in harmony with other beloved fellow-servants of the same Lord, gratefully to acknowledge to his Divine help and strength in the performance of every service required of us in years past; every mountain of opposition did flee at his presence. How oft have we together sung his praises on the banks of deliverance! and now, when nearly laid aside by age and infirmities, we can still proclaim his love, his mercy, his power and his wondrous works.

I more particularly allude to what thy soul is often found engaged in than speak of myself, whose harp is most generally hanging on the willows,—for day by day, almost, there is that transpiring within the reach of my ear and heart's feeling that leads to weeping and mourning, — favoured nevertheless with a small degree of ability to lay hold of that hope which is like an anchor to the soul, and reacheth within the veil to the rock—Christ Jesus.

I made an attempt to attend our late Yearly Meeting in Philadelphia, but my strength was speedily exhausted, and I had to return home. This shows I am but a feeble man, but I could not wish it otherwise with me. That the Lord's will may be done is my frequent prayer. O my dear friend, if we can no more glorify his excellent name, being actively engaged in proclaiming it among the nations, under the

guidance of the Divine Spirit, let us maintain with resignation and Christian devotion, this post of service still assigned us,—to glorify Him in suffering. Peter was to glorify his beloved Lord by his death.

My love to thy beloved niece Lucy, Cornelius and wife, with their nice flock.

Thy very nearly attached friend,

STEPHEN GRELLET.

TO WILLIAM ALLEN.

Burlington, 7th mo., 22d, 1843.

My beloved friend,

I wrote to thee soon after the reception of thy last letter, and hope soon to hear of thee again. In thy feeble state of health I do not wish thee to use much exertion in writing to me, however truly grateful it be to receive thy dear letters. Do we not enjoy a great blessing through the so wonderful working of the Divine Truth, in that, though prevented from much even epistolatory intercourse, our minds can commune sweetly with one another. I feel thee frequently preciously near in spirit. How precious the hope that our bond of union to one another is stronger than death, and will be more lasting than time.

I am told that our friend, John Pease, proposes to embark for America next month; surely we must accept it as an evidence that the dear Redeemer's love is still extended to us, seeing he commissions more of his messengers of peace, in the love of his Gospel, to visit us.

The public distress in your land, in church and state, causes me much solicitude. From early life, in France, I have beheld the frightful works of darkness, attending revolutions. In our poor Society in this land, much has transpired deeply to afflict, but I shall die in full hope that the Truth will have the victory over all. Not one jot or tittle of the Lord's testimonies concerning his kingdom and Church, and the blessings finally attending, but shall be accomplished.

I hope that dear J. J. Gurney and wife will bring us back

good tidings from some of those nations for whom we have felt so much Gospel love, and where the Lord has enabled us to labour together. Their visit at Paris, I rejoiced to hear, was owned by the dear Master.

My health continues slowly to improve, though I cannot expect, any more than thee, to regain our former standard. My beloved daughter has been ill, but our anxiety is a good deal relieved. The Lord, our blessed Master, who wants us to be priests unto him, time after time prepares offerings for us to present to him. Surely he is greatly to be praised.

Anna Jenkins was liberated by the Select Yearly Meeting to visit your nation again with very full unity.

My wife, whose very dear love is to thee, joins me in a message of the same to thy dear Lucy, also to our beloved friend Susanna Corder, Cornelius Hanbury and wife, and their children.

Farewell in the Lord, my much beloved friend

Thy closely attached

STEPHEN GRELLET.

In the Autumn of 1843, Stephen Grellet was so far recruited as to be able to attend the Yearly Meeting in Baltimore, but his health continued liable to great interruptions. He was "deeply affected by the accounts he received of the reduced state" of his beloved friend, William Allen, and "the prospect of a final separation on earth from that dear one;" and when, in the early part of 1844, the intelligence arrived that "his redeemed spirit was gently released on the 30th of Twelfth month, 1843," he keenly felt the bereavement, both on his own account, and for the Church's sake, whilst he "thought there was great reason to apprehend that he should not tarry long after him."

Some months later, on reviewing the few last years of his life, having nearly completed his seventy-first year, he makes the last record in his Autobiography:

In 1842, I was at the Yearly Meetings of New York and Rhode Island, attending also a number of meetings in those States respectively. Soon after my return home I had a severe illness, by which my health became so enfeebled, that I was not able to be from home for any length of time; but in the year 1843, I was strengthened to attend to the pointings of religious duty to go to Baltimore Yearly Meeting. I was favoured with sufficient bodily power to perform that visit of Gospel love to the comfort and relief of my mind. From that period to the present time, Ninth month, 1844, my health has not allowed me to go from home. With reverent gratitude I record how mercifully my good and blessed Master now peacefully releases me from the weight of religious service abroad. Good indeed is the Lord! When he called me to labour in distant nations, or nearer home, he gave strength for the service required. Now that bodily strength faileth me, nothing is required but what I have ability to perform; and, through adorable favour, the same mercy and goodness that have followed me all the days of my life, continue to be with me in my advanced age and feebleness of health. — Blessed and praised be His glorious and excellent name!

Though thus "peacefully released" from active service in distant parts, the veteran "soldier of Christ" did not cease to feel the need of *keeping on* "the whole armour of God, that he might be able to withstand in the evil day, and having done all, to stand" *unshaken*. He continued to cherish a lively interest in all that related to the advancement of the kingdom of Christ at home and abroad, and, with lively zeal, chastened by knowledge and without guile, he was quick to discern and faithful to bear his testimony against everything which, however specious in appearance, had a tendency, as he believed, to dim the brightness, to mar the beauty, and to retard the progress of the Truth as it is in Jesus.

Largely as he had partaken of the cup of suffering in sympathy with the church under its former vicissitudes, the more recent trials among Friends, in other Yearly Meetings and his own, caused him much prayerful solicitude, and not unfrequently led him into deep conflict of spirit.* But humbly trusting in God, his unwavering attachment to the Redeemer's cause and a close attention to the leadings of the Spirit of Truth, were his safeguard and strength, and the source of his rejoicing even in the midst of tribulation, whilst his heart still flowed out in Christian love and sympathy towards the ends of the earth.

About this time he writes in reference to the Yearly Meeting lately held in London; —

TO ANN ALEXANDER.

6th mo., 27th, 1845.

All agree in the one testimony that the Lord owned in a very precious manner his people assembled in that yearly solemnity. He continues to care for his church. From my very heart I have united with very many of you in ascribing glory and praise to his excellent and adorable name. What little he permitted Friends to see of the workings of the enemy that comes in to divide and scatter, has, I can well believe, tended to bring them to feel the more forcibly the value and preciousness of love and unity; strong are the bonds of it. In these days of trial I am frequently reminded of the fable of the traveller who, as the wind and the storm increased, wrapped his

* It was the time of the sorrowful developments and crisis in New England, in which he deeply sympathized with the large body of Friends of that Yearly Meeting, and rejoiced in the evidence they gave of a firm hold on the fundamental doctrines of the Gospel, and a faithful adherence to those spiritual views and Christian testimonies of the Society, which he had himself so unflinchingly supported and proclaimed through a long course of years, and which he continued to believe were founded in the *very Truth*.

mantle the more closely about him. Thus may I hold firmer and firmer, with the girdle of Truth, the mantle of love to God and man!

At the Yearly Meeting alluded to in the preceding extract, four Friends had been set apart as a deputation to Indiana Yearly Meeting, where a small secession had taken place in connection with the question of slavery. On hearing of the appointment, Stephen Grellet's heart glowed with interest towards his beloved friends, and the object they had in view; and he writes

TO GEORGE STACEY.

I hail the account of the proceedings of your Yearly Meeting and of thy expected coming to America with thy partners in the mission of love, as Noah must have done the dove with the olive leaf in her mouth. Yes, my beloved friends, I look towards you as ambassadors of peace and love—sent by the God of peace and love. The travail of the Church with you has been indeed of a very solemn and interesting, as well as of an important nature; and I trust that, with the Lord's continued blessing upon it, his gracious designs will not be frustrated. You all who, by accepting the important appointment, do manifest how much at heart you have the health and prosperity of the church, have my very near sympathy; for, surely it is the love of Christ that constrains you to make the sacrifice to attempt to come among us, well knowing the privations and the sufferings that you will have to undergo.

On the arrival of the deputation at New York, he again writes

TO THE SAME.

Burlington, 9th mo., 1st, 1845.

I feel disposed to meet thee with a few lines, to bid thee and our beloved friends, thy fellow-messengers of love and peace, welcome to our land.

You are well aware that as afflictions abound among us you must necessarily participate in the same; but for this very purpose you are come. Many Friends, I know, will greet you with much affection. Many of us in Burlington have hearts warmly drawn towards you, and we hope that, if only as wayfaring men, you will tarry with us on your way to Philadelphia.

My wife and daughter anticipate the pleasure of having thee for our guest; they are well acquainted with thee, though personally unknown. My dear friends, R. and A. J., on account of their relationship to Hannah Paul of Philadelphia, claim to have dear Josiah and William Forster with them; and I hope dear John Allen will come with thee to my house.

The meeting of such friends, long known to each other, and well beloved, involuntarily brings to remembrance the scene, when "Paul saw the brethren, thanked God, and took courage." And as S. G. had welcomed the "messengers of peace" on their arrival, so his heart was with them in the prosecution of their labour of love, and rejoiced when, having accomplished the interesting service, they were permitted to return home with the Divine blessing resting upon their work of faith.

Not long afterwards, he writes

TO ANN ALEXANDER.

9th mo., 19th, 1845.

Lately the troubles of my heart were greatly enlarged, when feeling, to an unusual degree, the great wickedness and depravity of man, so lamentably exhibited in our days in various sections of the earth and of this land, as manifested by the many crimes committed, the horrors of slavery and all the cruelties and evils attending; then again, on the other hand, what darkness and distress is produced by wickedness in high places! Be our attention drawn to the

church of Rome, the Hierarchical system, or to our poor Society in this land—on every side is to be discovered that which loudly calls for mourning, weeping and girding of sack cloth. But again, my dear friend, in all this we can only see and feel in part, and a very small part; whereas the blessed Saviour, our Lord Jesus Christ, had the whole of the weight of it laid upon him, yea the sins of the whole world, and for this purpose he has come, to save a guilty world. He is able to save to the uttermost; therefore behold, if whilst looking at the things below sadness overwhelms, heavenly hopes and joys are beaming forth when the eye is directed to the Lord Jesus; let us therefore endeavour to have our hearts fixed on Him.

His health was still feeble, but on the approach of the Yearly Meeting of New York the ensuing spring, he felt well enough to yield to "an apprehension of religious duty, once more to mingle in Christian fellowship and love with his brethren of that portion of the body." It was the last time; and he had much satisfaction in meeting so many of his beloved friends on such an interesting and important occasion. In reference to it, he remarks in a letter to a friend:

My blessed Master permitted me to return home in sweet peace. Though the engagements were close, and mental exercise often deep, yet I have come back stronger than I went out. My blessed Master is indeed very gracious to his unworthy servant. This sense increases the desire that my life which has been spared, and my days so unexpectedly lengthened, may be devoted to his service, even though this should be by suffering for his blessed Truth. O that I may glorify him in life and in death!

A little later, he writes

TO LYDIA NEILD.

Burlington, 7th mo., 27th, 1846.

The number of my correspondents in England has greatly

lessened; the undeniable messenger of death has opened the way for many of these to pass into a better world, even into the kingdom of everlasting blessedness and glory. Some very dear and beloved ones still remain, like myself, a short time longer inhabiters of this world of probation, wherein, however, we occupy a very important station; for on the proper occupation of it, be the time longer or shorter, greatly depends our well-being.

O for an increase of faith on my part, and a more stedfast abiding in watchfulness and prayer! May I be preserved now in my advancing years, through grace and mercy unmerited, but on which alone my hope centres, and be favoured in the end, through the merits and intercession of the blessed Redeemer, to be admitted among those who have come out of great tribulation, and have washed their robes in the blood of the Lamb!

In the early part of 1847, he again writes

TO LYDIA NEILD.

We are permitted to continue here a little while longer; I marvel as to myself, having been repeatedly brought as to the side of the grave. O that the lengthening of my life may also be the enlargement of my heart to serve, adore and glorify my Redeemer; Amen! so be it; amidst fiery trials, only be his holy name honoured in life and death; no matter of what nature or how deep our sufferings, if they forward the purification of our souls, and tend to the glory of God; then under these, we may join our worthy, ancient friend, George Fox, in saying, "Never mind, friends, the Lord's power is over all." I believe it is so, therefore let us, through his assisting grace, endeavour to possess our souls in patience, and in faith and confidence, wait to see what he will do for his great name.

About the same time, having heard of the death of Clarkson, he thus alludes to that great champion of Negro freedom, in a letter

TO ANN ALEXANDER.

I have thought several times how much you must miss our late valuable friend, Thomas Clarkson; you had so long enjoyed his interesting and instructive company. Is it not very sweet and precious to contemplate how many of those beloved ones we have known are now inhabitants of the celestial city with saints and angels? Yet a little while, my dear sister, and I have a joyful hope that there also thy habitation shall be.

I salute affectionately thy dear father, (Dykes Alexander,) and thy aunt Alexander, (late of York,) as travellers thitherward; yea, not very far now from the pearl gate into that "glorious city."

From long and intimate acquaintance with Joseph John Gurney, he had justly appreciated his Christian character, and the value of his services as a devoted minister of the Gospel in the religious Society of Friends, and he had become closely attached to him in the bonds of Christian fellowship. The intelligence of his unexpected removal on the fourth of First month, 1847, to the land "of rest, and peace, and everlasting love," awakened deep and intense feeling throughout a widely extended circle, in which S. G. largely shared. In reference to this event he writes

TO ANN ALEXANDER.

2nd mo., 19th, 1847.

We are greatly obliged to thee for giving us, so early, so full and detailed accounts of the last days and moments of our much loved, and so much valued, departed friend, Joseph John Gurney. As there was mourning in Egypt at the death and burial of Jacob, so it may be said to have been the case on this solemn occasion; rich and poor have partaken of the same feeling which will long remain in the breast of many

of us; for it is no common loss that the church, those deeply concerned in every act of benevolence, the poor, his numerous friends and relatives have sustained, and especially dear Eliza, his mournful and *indeed* bereaved widow.

The dear departed has now entered, as we firmly believe, into the enjoyment of the blessings pronounced on those that die in the Lord; who have ceased from their labours, and whose works follow them. This hope respecting the beloved departed one is confirmed in that he so sweetly appeared to be engaged, day by day, to walk with God under the guidance of his Holy Spirit; therefore, whilst feeling and mourning our own loss, we must rejoice with and for him.

There was at this time something peculiarly bright and searching in S. G.'s Gospel ministry in his own meeting. At one time he rose with the Saviour's query to his disciples, "Where is your faith?" and reminded his hearers that this was not addressed to strangers or aliens, but to those who are frequently spoken of as the disciples of our Lord, and who had given evidence of their faith in him, by having left all to follow him; but who, in their frail bark, when the wind and the tempest beat high, whilst the dear Master was asleep in the midst of them, and they seemed as if they were actually sinking, gave vent to their fearful anticipations in the cry, "Master, we perish." Many in the present day, whether they looked at themselves, the Church, or the condition of the nations of the earth, were ready to adopt the same language. But, discouraging as might at times be the view of some whose life could not be much longer lengthened out, yet he believed the power of the Most High could breathe even upon the dry bones, as Ezekiel saw them spread forth in the valley; so that at his word, bone should come to his bone,

&c.—And happy would it be for those who, though dead in trespasses and sins, should hear this quickening word—and be saved through the Redeemer's grace, and, obeying his voice, be enabled to bring forth fruit to the glory and honour of His great name. "But where is the faith which will cause the young man and the young woman to bud and blossom continually, as did Aaron's rod; or that will make them as a green olive branch? Be watchful, therefore, lest, having been quickened unto repentance, for want of faith thou be cast forth and be withered!"

Speaking of the merciful dealings of Christ with sinners, he said—"And when the shepherd findeth the lost sheep, after leaving the ninety and nine in the wilderness, how does he bring it home? Does he whip it? Does he drive it? Does he threaten it? No such thing! He carries it on his shoulders, and deals most tenderly with the poor, weary, wandering one!"

CHAPTER LXVI.

PHILADELPHIA YEARLY MEETING.—ILLNESS.—LETTERS, &c.

FOR more than fifty years Stephen Grellet had laboured diligently in the service of the Gospel in various parts of the world, and many had cause thankfully to acknowledge that, through his instrumentality, they were plucked like brands from the burning, and brought to the knowledge of the Saviour "who died for us and rose again," or had been confirmed in the faith of Christ, and animated to faithfulness in following Him, under the guidance of the Spirit who leads into all truth. Gradually as the sphere of his active exertions in the Redeemer's cause had been lessened by the state of his health, he had still been able occasionally to go from home for a short time; and in the Fourth month of this year, 1847, he went to Philadelphia, to attend his own Yearly Meeting. After being present at the Meeting for Ministers and Elders he was taken ill during the night, and obliged to return to Burlington the next day; and from that time he did not again leave home even for a single night.

He was now in his seventy-fourth year, and when thus wholly deprived of the power of going abroad by a disease which subjected him for the rest of his life to frequent paroxysms of acute pain, he bore the trial with meek submission, and often praised the

Lord for his goodness and blessed help in the hour of need. His mental faculties and his spiritual perceptions remained unimpaired; the love of Christ, and that rejoicing in him so often the privilege of the believer, seemed to form almost the hourly and familiar habit of his soul. Though sometimes prevented from worshipping publicly with his friends, he was able, at intervals, to attend his own meeting, where he was often engaged in the ministry of the Gospel, to the edification and comfort of his hearers; whilst those who were privileged to come within the circle of his daily influence, under his own roof or when he mingled with his friends in social intercourse, could not fail to be interested and benefited by his conversation, when, as the scribe well instructed unto the kingdom, he brought forth out of the good treasure of his heart, things both new and old; and they would often be edified by the solemn silence that ensued—broken by words of comfort, of counsel or encouragement, that seemed like refreshment drawn from the "nether spring" of the Saviour's presence and love, peculiarly adapted to the need of the hour.

The characteristics which had marked his earlier days, and largely attended his Gospel labours among all ranks and conditions in the many nations he had visited, shone with undiminished brightness in the evening of life, when entirely confined to the precincts of home. The warmth and ardour of his affections, his truly Christian cheerfulness, blended with a quiet unaffected, unassuming dignity of manner, at once humble and self-possessed, gave the impression of no ordinary person. A true Frenchman in politeness, he was quite a model of the courteous and affable,—

without the fawning flattery of the world. Christian simplicity, sincerity and truthfulness, marked his words and actions; — "his look was love, — his salutation peace." *

Whilst, in the retirement of the home circle, the graces of the spiritual life were thus daily exhibited, S. G. continued to keep up an extensive correspondence with his absent friends, and though his memoranda now cease, his letters in great measure supply what is wanting to shew the experience of the aged Christian during the seclusion of his latter days.

On recovering from the attack which obliged him to retire from the Yearly Meeting in Philadelphia, he writes:—

TO GEORGE STACEY.

Burlington, 5th mo., 13th, 1847.

I do not expect to write any other letter by this steamer. It would be a great privation, during the short time I may continue in this world of probation, should I become deprived of the privilege of communing in this way with my beloved absent friends. I hope that, whatever deficiency there may be in this respect on my part, they will not attribute it to a lessening of my affection for them; for truly my love to you is strong, and very sweet is the fellowship that my blessed Lord enables me at seasons to feel with the spirits of many of you, and not only with you, my precious fellow-probationers for a little while longer, but also with the beloved departed ones, now inhabitants of the heavenly Jerusalem among the spirits of the just made perfect. O if, when we have our attention here below directed towards things that are seen, we behold what afflicts, what joys and consolations, on the other hand, when, through the Spirit

*To those who had no personal acquaintance with him, it may be interesting to know that he was about the medium height, erect, and rather slender.

and by the eye of faith, we can contemplate those things which are above! This is having our conversation in heaven; there I long to have my heart more and more fixed.

His correspondence with Ann Alexander, the daughter of his "beloved and valued friend, William Dillwyn," had been so constant and long continued that a series of extracts from his letters to her, will from this time materially aid in exhibiting the different phases of his inner life. To her he writes:

6th mo., 14th, 1847.—I have gratefully to tell thee that my own health, though still feeble, is much improved of late, so that I am able comfortably to resume all my religious meetings. I feel it a great privilege and consolation to be able to unite publicly with my friends in waiting on and worshipping our great and gracious Lord. He has indeed very mercifully condescended to be ever near his poor servant in my approaches to him, when necessarily detained at home in my chamber or bed; so that I can reverently proclaim his goodness and tender mercy, as being extended both in the closet and in the congregation of his people. I am sometimes lost in wonder and amazement, under a sense of the marvellous provisions that an almighty Father and merciful God has provided, for the sustenance and the renewal of the strength of the weakest and poorest of his flock. They that wait upon the Lord shall renew their strength.

8th mo., 14th.—Last First-day night I had another attack similar to that I had in Philadelphia at the time of the Yearly Meeting. This last was of longer duration, and fully as severe, if not more so. My blessed Master has again brought me through it for his all-wise purpose, and has also enabled his very poor servant to glorify him in the furnace of suffering: blessed be his adorable and excellent name! Hast thou not sometimes thought that dispensations of very sore affliction have at seasons expanded the mind into a greater and deeper sense of our blessed Lord's great

love, mercy, saving help and strength, than his multiplied favours? As to myself, I ascribe this to my hard heart, which perhaps is rendered more tender and soft by affliction, even severe; than by favours. This, therefore, enables me to understand the words, "Rejoice in tribulation." Truly I prove again that these are good for me, and I believe, my dear sister, that thy spirit responds to this; therefore, whatever the Lord gives, let us gather, and accept as the food most proper for us.

9th mo., 28th.—If I continue to rally I may soon be able to go to meeting again. As long as my dear Lord and Redeemer had any service for me to perform among the nations of the earth, for his blessed cause of righteousness and truth, he made way for his poor instrument, where and to whomsoever he sent him, upheld the outward man amidst many difficulties, privations and perils, and gave also by his good Spirit ability to preach his Gospel, and to proclaim his love and mercy to the people. The work was then to *do* his will; now my work is to *suffer* his will; and in both services, I believe, he is equally to be glorified.

Dear friend, let us then be patient and resigned to our allotment, even to the end, whichever way the Lord be pleased to call us to glorify him. He taught some of us from the early days of our youth: by his Divine grace and good Spirit he has enabled us to an advanced period of life to declare of his wondrous works, even of the salvation of sinners by his redeeming love and power: now, when old and greyheaded, and that our strength faileth, let us persevere, yea, increase with fervency in the spirit of prayer, which we have always known to be a precious covering when availing ourselves of it. Let us say under its influence, "Now also when I am old forsake me not, till I have shewn thy power to this generation, and thy strength to every one that is to come," even thy strength and power to keep and sustain amidst the accumulated difficulties and sufferings attending old age, bodily infirmities, and above all, the distresses and sufferings that attend the Church. Under all, the Lord is a refuge, and a very present help in trouble.

My Lord and Master, through adorable mercy, gives me at seasons joyfully to receive the dispensations, to kiss the rod, and the disposer of it; and, still further, at seasons to see how that which appears to be as a trying storm to my frail bark in a tempestuous sea of trouble, hastens it, nevertheless, nearer and nearer to the peaceful harbour.

Those whom we knew when here in this world as cross-bearers, were very lovely and pleasant to our eye: how much more lovely in our very finite vision do we behold them now that they are crown-wearers!

12th mo., 14th.—My general health is better, so that of late I have had the privilege to attend several times our meetings for Divine worship: when prevented from so doing Divine mercy, as thou art often a witness, frequently condescends to reveal himself, as being very nigh to the soul that panteth for him, to refresh, comfort, and strengthen him. But, sometimes, it would seem that there is a greater measure of these blessings felt when the many are gathered together, waiting, praying, and worshipping harmoniously under the influence of the same Spirit: for then the many, being but one body, may become partakers of the fulness of the blessings that flow from the fountain to the whole body.

Very affecting are the fears of another famine in Ireland. Surely the Lord's judgments are in various parts of the earth. Church, States and people in the United States, who by the Mexican war and the abominations of slavery, contribute so largely to increase the general mass of human misery, cannot expect to escape their day of retribution from the Lord.

1st mo., 14th, 1848.—This last year, like some of the preceding ones, was marked by some pretty deep sufferings and conflicts of flesh and spirit; yet in the end of it I see it crowned in such a manner with goodness, mercy and truth, that I must inscribe on the memorial of it these true testimonies of gratitude and praise, "Hitherto hath the Lord helped me," and "Mercy and truth have followed me all the days of my life." O! that I may properly bless and adore His holy name!

After alluding to the things that were happening, as cause of much Christian solicitude:

2nd mo., 26th.—I must commit such fears as these, and many others, which sometimes would dismay my fearful mind, to the over-ruling power of Him who sitteth upon the floods and stilleth the raging waves. He commandeth the winds and the sea, and they obey him. I have been instructed sometimes by beholding a violent storm, with torrents of rain, threatening much damage, but whose effects have been to quench the violence of a devouring fire. Thus the Lord can over-rule evil for good: have we not seen something of this? Thus amidst fearful apprehensions, my fears are arrested by the solemn charge, "Be still, and know that I am God." What a calm to the tossed mind the conviction of this brings! Then is the wise conclusion come to, "I will trust, and not be afraid."

3rd mo., 14th.—How industrious both thou and thy dear R. D. A. are,—each of you working in a separate field, but both prompted by the same impulse, love to God and man,—thyself by thy nice selections, which my wife with me can testify are tending often to our instruction, edification and comfort, so that our hearts and lips often say that we are much thy indebted friends! And thy dear husband is rendering many rough places smooth,—opening the way for sobriety in many, which leads to watchfulness and prayer, and brings to Christ.

5th mo., 3rd, 1848.—A very deep feeling is over me respecting the nations of Europe, &c;—therefore I feel it very needful to stand in my ward and watch the whole night. I feel great unity with our dear friends, John and Martha Yeardley, under their religious concern for several parts of your continent. The unsettled and war-like aspect of these nations renders such a prospect of service very formidable. Under like circumstances in Germany my great Master made way for me, his very poor servant: so he may for these our beloved friends.

Susan Howland, of New Bedford, has the full unity and

certificates of her Monthly and Quarterly Meetings, to pay you a visit in Gospel love: she is a friend beloved; of a meek spirit.

7th mo., 21st.—I wish to become like a child, weaned from every outward consolation; so that truly all my springs may be of the Lord.

On recovering from another attack of illness.

10th mo., 12th.—How long I may be allowed the privilege to attend meeting again is known to my dear Master alone. I can ever confide in Him. He has been with me all my life long. He has been my help and strength in all my difficulties, even the greatest. In my last illness he has again extended his mercy and his upholding hand to his poor servant, even so as to render the voice of thanksgiving louder than that which excruciating sufferings in the flesh could not repress. When considering what a poor, feeble, infirm creature I am now, able to do next to nothing for my beloved Lord's cause, which, however, is as dear to me as ever, I am prompted to query, why am I left to remain a useless worm on the earth? But I feel a check for indulging in such language, for He who has first given me a being, knows also why I am continued here. He has created us worms of the earth, that we should glorify him; and is it not for the same purpose that he continues us in being? He renders such witnesses of his glory, of his power, and of his mercy; and he calls and enables such to glorify him also,—glorify him in the fire, glorify him in sufferings, in life and in death. Whatsoever be our passage out of time, may the Lord be glorified in it!

2nd mo., 28th, 1849.—How very sweet and encouraging is the account thou givest of the last days of dear John Bell. It is very precious to contemplate how the Lord is, time after time, making additions to his glorious Church, swelling the multitude of the spirits of just men made perfect. Thy dear husband's father, my beloved and honoured friend in the Lord, Dykes Alexander, soon, I trust, will be among that

glorious company, if he has not already joined them. I heard this morning of the death of John Warren; probably thou wilt remember him when in your land; he was a pillar in the Church of Christ, and has only gone out of the militant to enter into the triumphant one. The message of love of thy dear father Alexander, as his last legacy, is very precious to me; thy dear Richard will not have any cause to mourn, but rather to rejoice. The event can but come close to thy aunt Alexander, but into the same blessed mansion she will probably soon follow. "Blessed are the dead who die in the Lord." Truly we may respond Amen and Amen!

As my outward powers are declining, my desires to the Lord are frequent that he would more and more quicken my *spiritual*, open my eyes that I may see wondrous things out of his law, and my ears that I may be more quick in hearing the language of the Spirit; and especially that he would open my heart to love him more and more. Many are the calls and strong the obligations to love him; this one alone is very great, "He loved us before we loved him." The consideration of this one proof alone of his great love and mercy covers me with shame and confusion, seeing what coldness has often covered my heart: witness the many instances when a faithful obedience to his Divine commandments has not been adhered to. Now after many years of religious profession, and that the time of my departure hence is near at hand, I have to make the confession that I have no works of righteousness to trust to, no desert, no merit, but on my Lord's mercy only, and on the continued extension of that same grace and love which he extended to me before I knew him and consequently loved him, I depend. Surely it is with an everlasting love that he hath loved me.

About this time Stephen Grellet was laid by for more than two months, by a fresh attack. On reappearing among his friends at their meetings for worship,—his ministry was very striking, and very near access appeared to be granted to the throne of grace, when he was enabled, in the Redeemer's name,

to "make vocal the wants of many, in fervent prayer and supplication." His words are spoken of by one who was privileged to hear them, as being in "the demonstration of the Spirit, and of power."

The freshness of his interest in what was passing is evinced in his continued correspondence with A. A.

9th mo., 5th, 1849.—The tidings of Indiana Yearly meeting, so far as we have heard are of a very satisfactory nature. There is an increase of weight and vital religion in that very large Yearly Meeting; seals to the labour of love of our beloved friends* (the deputation of your Yearly Meeting to that) continue to be given: many that had gone out in the separation that led to the visit of your dear messengers, have returned to the bosom of Society.

In reference to the decease of Thomas Maw he adds:

I feel much for thy cousin, Lucy Maw. The bereavement is severe, yet she has much to comfort her in the conviction that the cause of her grief is one of joy unspeakable, as I believe, to the dear departed. He was, during some weeks, my very acceptable and feeling companion during our religious engagements in your land, and was rendered very dear to me. The manner of his departure and the attending circumstances are, I think, calculated to minister gratitude—he did not see death. When convenient, please to give my love and Christian sympathy to dear L. M.

10th mo., 2nd.—Thy addition to thy former letter of the latter days of thy valued and honourable aunt, Ann Alexander, is truly interesting. She lived near the Lord, in the faith of him, and she has died in him. I feel very near sympathy for her only surviving sister, dear M. Hipsley. It is rare to number so many sisters that have, in the same family, lived so nigh the Truth, and been such dignified

* Josiah Forster, William Forster, George Stacey, and John Allen.

instruments in honouring and exalting it, as has been the case in the family of the Tukes. Dear Mabel was the last of the sisters on whom the anointing oil was poured forth, and will be the last also in glorifying the Lord by her death, as she also does in her life. Thinking of her and of her valuable partner sweetly reminds me of Zacharias and Elizabeth, who both walked "blameless before God." My warm Christian love flows towards them.

TO GEORGE STACEY.

Burlington, 12th mo., 24th, 1849.

There is a spiritual intercourse which may have, yea I know has a free course, whatever outward interruptions may occur. I think I have some sensible experience of this; for of late my health has allowed me to write but very little to much beloved friends, even those who, though I have remained long silent towards them, have nevertheless continued by their letters to contribute greatly to my comfort; among these is our dear Josiah Forster. He has a long, wintry journey in Germany with his valuable brother William, and their companions. I hope they will not suffer by it; they are, as we believe, in the service of the Lord, and of his Truth; to his Divine care we may safely commit and resign them. How very precious to have our minds established in this important truth, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee!" Having for so long a time been tottering by the side of the grave, I might be thought to be by this time so accustomed to the contemplation as not to be moved by it: it is not so. The awfulness of appearing before spotless purity, the vivid sense of my great unworthiness, the deep conviction of my sins and transgressions often plunge the mind into many fears. But O, what compassion also, what merciful condescension of a blessed Saviour and gracious Redeemer, to proclaim sometimes to his poor, sinking servants the language, "Fear thou not for I am with thee, be not dismayed for I am thy God; I will help thee, &c."

How then, in our fears, should we not trust such a blessed Saviour?

Thy poor friend has said enough about himself, but he could never say enough to convey even a small part of the great mercy and compassion of his adorable Redeemer, who renders the days of his extremities seasons when saving help and strength are multiplied.

Most probably the account of the death of our dear friend, Anna A. Jenkins, has come to thy knowledge, and of the awfulness of it, together with that of her eldest daughter, Sarah. She appeared for a length of time preparing and prepared for such a speedy release from this mortal tabernacle; her conversation appeared to be in heaven. The last meeting she attended was on First-day, one day only previous to the flames consuming herself and daughter. It was at Cranston, the meeting where she first spoke as a minister; after having been engaged in her ministerial gift, she stood up again and in a very solemn manner spoke of death, saying that there were one or two present whose days, yea, hours, were numbered, her daughter, Sarah, being present. How soon was this realized! My sister Smith, who was on a visit to her daughter Howland, was with A. Jenkins shortly before the solemn event, and was struck with the peculiar seriousness and solemnity that covered them; she expected to have been again with her, and was only prevented from going to Providence by a heavy storm, else she would have been in the house the very night of the fire.

My dear wife and daughter have not been able to be out for some weeks; Rachel is now nicely, but her beloved mother is very poorly. What else can we look for at our time of life? We have also many favours and blessings to enumerate.

My wife and daughter request that their love, together with mine, be given to thy beloved wife, also to thyself, for whom they retain a warm affection, as does also thy closely attached friend,

STEPHEN GRELLET.

To resume the extracts from letters to A. A.

4th mo., 26th, 1850.—Our Christian love and fellowship is sweet and stable, because it is founded in the Truth, where no change is. There is another medium whereby I am permitted, at times, to feel sweet communion with thee, my beloved sister; it is in the Spirit; very near to my best life I thus feel thee; sometimes in it I joy in thy joys and mix in thy sorrows, for I know thou hast not yet escaped to those glorious mansions where sorrows have ceased for ever; yet I can bid thee good speed in thy journey towards it. Amidst trials and discouragements that attend in the way, much help is received by the poor and often weary pilgrim, by keeping his eye fixed towards the dear Saviour.

5th mo., 31st.—Our beloved H. C. Backhouse is now admitted, we doubt not, into the everlasting habitations; her loss to many here and to the church is great, but to her the change is exceedingly glorious.

On recovering from a renewed attack of his complaint:

9th mo., 6th.—Once more I am risen again from what threatened to be my last earthly conflict—risen to be again a witness that the Lord is verily a God near at hand in troubles and sufferings—yea, my beloved sister, to understand a little with thyself, the meaning of that Scripture, "Glorify ye the name of the Lord in the fire." O that I may more abundantly glorify him in all my afflictions, in every part of the short residue of my life, and in my death; and, through the unmerited mercies of a gracious Redeemer, be rendered meet to glorify him during eternity.

1st mo., 30th, 1851.—Dost thou not see with us, (alluding to his wife) how, under the disguise of affliction, a gracious and almighty Father deals with us very manifestly? During many years of our life we were much separated one from the other. I was even far off in distant nations: but now, in our advancing years, we are permitted, by the same all merciful

One to be kept very near to one another, our beloved daughter most kindly and affectionately ministering to us both: without her I do not know what we should do; but it is the Lord who thus provides for us in this particular, and *in everything else;* so that we are all witnesses of this so very precious scripture, "He that spared not his own Son, but delivered *him* up for us all, how shall he not also with him, freely give us all things." Must we not gratefully acknowledge that we receive from his Divine hand from above what we could not ask or think, yea, blessings innumerable: temporal and spiritual. "All things"—very comprehensive words! In these things, can we not sometimes trace, what at other times we denominate afflictions? My heart of late has overflowed with wonder, admiration and gratitude, under the contemplation of this all important, interesting truth, herein indeed is God's love manifested towards poor, lost, sinful man,—"*He spared not his own Son, but gave him up for us all!*" And this is a sure pledge of what, in the continuance of the same love and mercy, he is disposed to do for us in time and eternity. Dear friend, let us come boldly unto him with all our wants and infirmities. *In Him are all our springs.*

On the expected opening of the Crystal Palace in London, he writes:—

The congregation of so many persons from so many nations that are expected to be then in London, has brought me into very serious and solemn consideration, and perhaps thou wilt, and may indeed smile, when I tell thee that I, poor I, like an old worn out race-horse, which on hearing the sound of the horn or trumpet, is all animation, ready to start, so thy poor, old, feeble friend has felt so much of the love of Christ and his Gospel towards such an expected multitude, that he thought, should the command be given, there would be a willingness to try, at least, to limp or creep, though not to run as formerly.

9th mo., 17th.—The account of the great bereavement

that my truly loved and Christian friend, Dr. Steinkopff has sustained by the decease of his valuable wife, greatly excites my near sympathy for him. She was a good help-meet to him; her Christian, meek, quiet, and humble spirit seemed to keep pace with the doctrine that dear Steinkopff has been preaching these many years. He had in her a treasure on earth: this treasure is now transported into heaven, where he is, I trust, favoured to visit it even *now* with great consolation; and as they were in great measure but one spirit on earth, they shall be one in heaven, thus realizing the prayer of our blessed Lord and Redeemer, "that they also may be one in us." A little while, and dear Steinkopff will, I trust, realize this blessed promise in its fulness. One with Christ! what a glorious hope! One with those that have believed in Him and loved Him; what joy! What encouragement also for us patiently to wait and quietly to hope for the salvation of God! Give my love to him, and tell him that the nearness of spirit and fellowship I had with him, when I was personally with him, is not interrupted by long absence from one another.

Speaking of afflictions and sufferings, after recovering from a severe illness, he adds:—

I have compared them to a rough diamond,—very rough and unsightly in appearance,—nothing in it appears desirable:—but remove some of the crust from that rough stone, and then what a bright gem is discovered! So, when, through the eye of faith, we are enabled to see into the sufferings allotted to us, what a glory is unfolded! Yes, we behold how these afflicting dispensations work for us a far more exceeding and eternal weight of glory! Then, in this very particular of our beloved Lord's dispensations, we see what grateful cause we have to break out joyfully with David and say, "Bless the Lord, O my soul, and all that is within me bless him for all his *benefits*:" for we see, we *feel* all these to have been to our benefit, and to bring a blessing with them.

12th mo., 19th, 1851.—I am under the necessity to abstain from reading *writing*, and even print, unless it be large, which is a great privation. I have, however, the Scriptures in large print, which are my welcome and constant companion. Should I be permitted to become deprived of this privilege also, may not my good and blessed Lord be pleased to bring to my remembrance, as need may be, portions of them suitable to my condition? We may well trust in Him, who can abundantly supply all our wants. He has to this day done so for me, his poor and unworthy servant, temporally and spiritually; and his promise, "I will never leave thee nor forsake thee," is worthy of our full faith and confidence. Think on it, my dear friend, when thou art ready to sink under discouragement, even ready to conclude that thy Lord hath forgotten or forsaken thee. Cordelia Bayes is in Philadelphia. She was at our Quarterly Meeting, visited all the meetings that comprise it, and the families of Mount Holly, a branch of our Monthly Meeting. She tries to keep very near her guide, is very watchful in her movements, and guarded in her conversation.

A few weeks ago we had here Lindley Murray Hoag, on his return from North Carolina Yearly Meeting. He gave a good account of our aged patriarch, Nathan Hunt, where he had been two nights, and much enjoyed the company of this valuable aged servant of the Lord.

A painful inflammation of the eyes had almost deprived him of the power of using the pen, and when nearly blind he writes:

1st mo., 13th, 1852.—For the first time I attempt to write, though I am not able to read my own writing, and possibly thou mayest not be able to do it, but my good-will will be manifested, and thou wilt make every allowance for a brother's infirmities. I know not what will be the result with regard to my sight; the dimness, independent of the inflammation, continues or increases, but no apparent defect in the eyes is yet observable; perhaps it is only an attendant on

the feebleness of the whole of my outward man. Thanks, however, to the Lord, I am still able to see the excellency of the Truth, and to love and adore my blessed and glorious Lord and Redeemer; also I am able to join my friends in publicly worshipping him, and sometimes also with the voice of thanksgiving and praise to proclaim his name, and rehearse his praise and his works.

In these extracts—a few gleanings only from a rich field whence, had there been room, much more might have been gathered,—but embracing a period of several years, till he was near fourscore, Stephen Grellet may be said still to be his own biographer, and there cannot well be a nobler sight than a Christian patriarch "having served his generation by the will of God," thus enabled to show how he was strengthened to "hold fast the confidence, and the rejoicing of the hope firm unto the end," giving all the glory to Him to whom alone it is due.

CHAPTER LXVII.

Last days and Decease.

The last two or three years of Stephen Grellet's life were, like some of the preceding ones, attended with much physical suffering; but he had not followed cunningly devised fables in believing in "the power and coming of our Lord Jesus Christ;" he knew Him in whom he had believed—he endured as seeing Him who is invisible. Remarkably applicable to his own experience were the words of comfort addressed by himself to a beloved friend in an hour of conflict; —"Trials and afflictions are, to those who have known the Lord and the power of his redeeming love, like the pressing of an aromatic plant; the more it is under pressure the stronger and sweeter does the scent thereof arise; well, therefore, may we say, in all our tribulations, 'Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out.'"

Whenever his health permitted, neither the inclemency of the weather, nor the suffering of pain, were allowed to prevent his publicly worshipping with his friends. He seemed to forget his own sufferings in the griefs of others, and still went from house to house, visiting the flock in their retired abodes, and with tender sympathy, imparting the word of counsel, of comfort or encouragement, where it was needed.

From the family record, and other sources of information, it is evident that, as a father in the church, he was still fruitful in the field of offering, and joyful in the house of prayer, and that his ministry continued to deepen and brighten even to the end.*

In the summer of 1853 he was again very ill—so

*See the Testimony issued respecting him, by Burlington Monthly Meeting.

His fellow-citizens of other denominations were not slow to recognize his worth, and in various ways manifested the estimation in which he was held by them. An able and impressive discourse on his life and character, by C. van Rensselaer, a Presbyterian Minister of Burlington, New Jersey, has been widely circulated both in England and America; and the following is an extract from a brief notice of his decease, which appeared in the *Burlington American*:—

"As a citizen he has been long known to the people of Burlington, and we may safely quote the Apostle's appeal: 'Ye are witnesses how holily and justly and unblamably he behaved himself among you.' A heart of larger sympathy we have never known, or one more ready to comprehend and to minister unto afflictions which were carefully concealed. His Gospel preaching was of a character rarely equalled, and probably nowhere surpassed. Its chief characteristic was its wonderful *vitality*. Perfectly free from every trace of egotism, he preached 'Jesus Christ, and Him crucified.' The sufferings of his Lord for the sake of sinful man, deeply and abidingly affected his soul. His sermons manifested an extraordinary originality, scope of thought, and spiritual wealth. With demonstration of the Spirit, and with power, he illustrated his subjects with passages brought from various parts of the sacred volume, and which the hearer found presented in a light in which he never saw them before. Holding all mankind as his brethren, his public ministry and prayers evinced his large-minded sympathy with the whole human race, and his deep interest in the movements among the nations. To him, it was a *present* sorrow, if famine stalked through foreign lands,—if pestilence wasted distant cities,—if in any part of the earth the sword devoured men for whom Christ died.

There was an unmistakable halo of good to be felt about him, by which even the irreligious were impressed; but of his personal traits those best can speak who were privileged with his close friendship.

His gentle, kindly and true heart has for ever ceased its beating; and it remains for those who mourn his loss to bow in resignation to the will of his rich Rewarder, to rejoice in the perfect joy of his salvation, and, carefully noting his shining footsteps, to follow him as he followed Christ."

ill that it was not thought possible he could survive many hours. This attack continued for some days, and several weeks elapsed before he was able to go out again. During this period the state of his mind was quite heavenly, and, with a countenance beaming with love, he would very often praise and glorify his blessed Lord and Saviour,—praying earnestly for his beloved family, and those who were about him. Once, on being asked whether he had slept during the night, he replied, "No, except a little after four o'clock;" adding, that he had been in the house of prayer for a long time, pouring forth his fervent supplications, even to wrestling,—for himself, for his beloved wife and daughter, for his sister Le Clerc, in her advanced age, and for his brother Charles, and other members of his family in France; then for those who had unhappily been drawn aside from the right way of the Lord, mentioning some of these by name; for the Friends of his own meeting; and for the multitude of sinners who were groaning in bonds and misery of their own procuring. Whilst thus interceding for different classes of his fellow-men, a bright view, he said, opened to his mind of the unspeakable mercy of God in Christ Jesus, and of the virtue of his atoning sacrifice, which seemed to be a resting place to his soul. Sleepless nights were often his portion, but he frequently remarked that "he had that which was better than sleep." After a time of much pain he looked up to his heavenly Father, and said, "I pray Thee, not for a mitigation of my sufferings, but that the full end may be accomplished! Thy mercies are great; they proceed from an everlasting fountain!" On a beloved friend coming in for a few moments, and remarking upon the trial the

dear invalid was passing through, he replied, "My dear Master has been very good to me—my consolations have far exceeded my pain."

On reappearing amongst his friends at their meeting, about two months after, he spoke very impressively on the words of the Apostle: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Though at home he could hardly speak above a whisper, on this occasion his voice was strong, and he spoke with much power.

About a fortnight after, on the 20th of Ninth month, he received a refreshing visit from his beloved friends, Josiah and William Forster, and their companions, John Candler and William Holmes, who had lately arrived from England, as a deputation from London Yearly Meeting, charged with the important work of placing in the hands of the President and others in authority in the United States, and of more generally disseminating among the inhabitants, an address on slavery and the slave trade, issued by that meeting.* True to the cause of the oppressed African race, Stephen Grellet took a lively interest in the mission of his beloved brethren; and they visited him again two days after, when they had a very interesting religious opportunity together. During the remainder of the year, though often very feeble, and suffering much from the inflammation of his eyes, S. G. was

* It was in the accomplishment of this important service that that dignified and devoted servant of Christ, William Forster, afterwards laid down his valuable life, in Tennessee. See Vol. I. p. 225.

generally able to attend his own meeting, and was frequently exercised in the ministry of the Gospel.

In the beginning of 1854 he was again brought so low by another attack of illness that his life was despaired of. As usual, not a murmur escaped his lips, but, cheerfully bowing to all the dispensations of his Heavenly Father, he often numbered his blessings and gratefully acknowledged that "he was peaceful, rejoicing in the Lord, and in every thing giving thanks." He again recovered, and was able to mingle with his friends in their religious meetings, and in social intercourse, bearing frequent testimony, both in public and in private, to the goodness of the Lord, and the preciousness of the Saviour's love. But in the autumn his sufferings were renewed, and there seemed but little hope that his days would be lengthened out. One day, after having spent much time in quiet retirement of spirit, he remarked that it was not from suffering that he had kept silence, but that, during the solemn feeling which was granted him, the song of praise which had filled his heart had been wonderful, adding, "If I had the pen of a ready writer I could fill pages with the Lord's merciful dealings with me." He then very sweetly and encouragingly addressed his little family, reminding them how wonderfully the Lord had helped them, thankfully acknowledging that it was His doing. Thus days of bodily affliction were, through abounding mercy, times of much spiritual refreshment; and on his being raised up again, seasons of religious communion with his friends frequently occurred, when the venerable patriarch would pour forth the message of the Redeemer's love with an unction that bespoke the source from which he drew his supplies, and those present

rejoiced in being permitted to drink together into the one Spirit.

In the course of 1855 Stephen Grellet was generally able to meet with his friends when assembled for the worship of God. On these occasions, as well as in more private opportunities, he continued to give evidence, amidst all his bodily infirmities, that his delight was in the Lord; and, having been "allowed of Him to be put in trust with the Gospel," he was often enabled, "so to speak, not as pleasing men, but God who trieth our hearts," that his preaching was in the life and power of the Spirit, remarkably searching and baptizing, evincing a deep interest and earnest solicitude both on behalf of those who were yet afar off, and those who had already found peace with God through our Lord Jesus Christ.

Clothed with humility, the nearer he approached to the source of infinite purity, the more deeply he seemed to be prostrated in self-abasedness; and if, rejoicing as he did himself, in "the light of the knowledge of the glory of God, in the face of Jesus Christ," he had, during a ministry of nearly sixty years, laboured more abundantly than many, both at home and abroad, to bring others to the same blessed experience, and to win souls to Christ, he reverently acknowledged that it was *not he*, but the grace of God that was with him; he well knew—he deeply felt and was not slow to confess, that he had his treasure in an earthen vessel, that the excellency of the power might be of God and not of man.

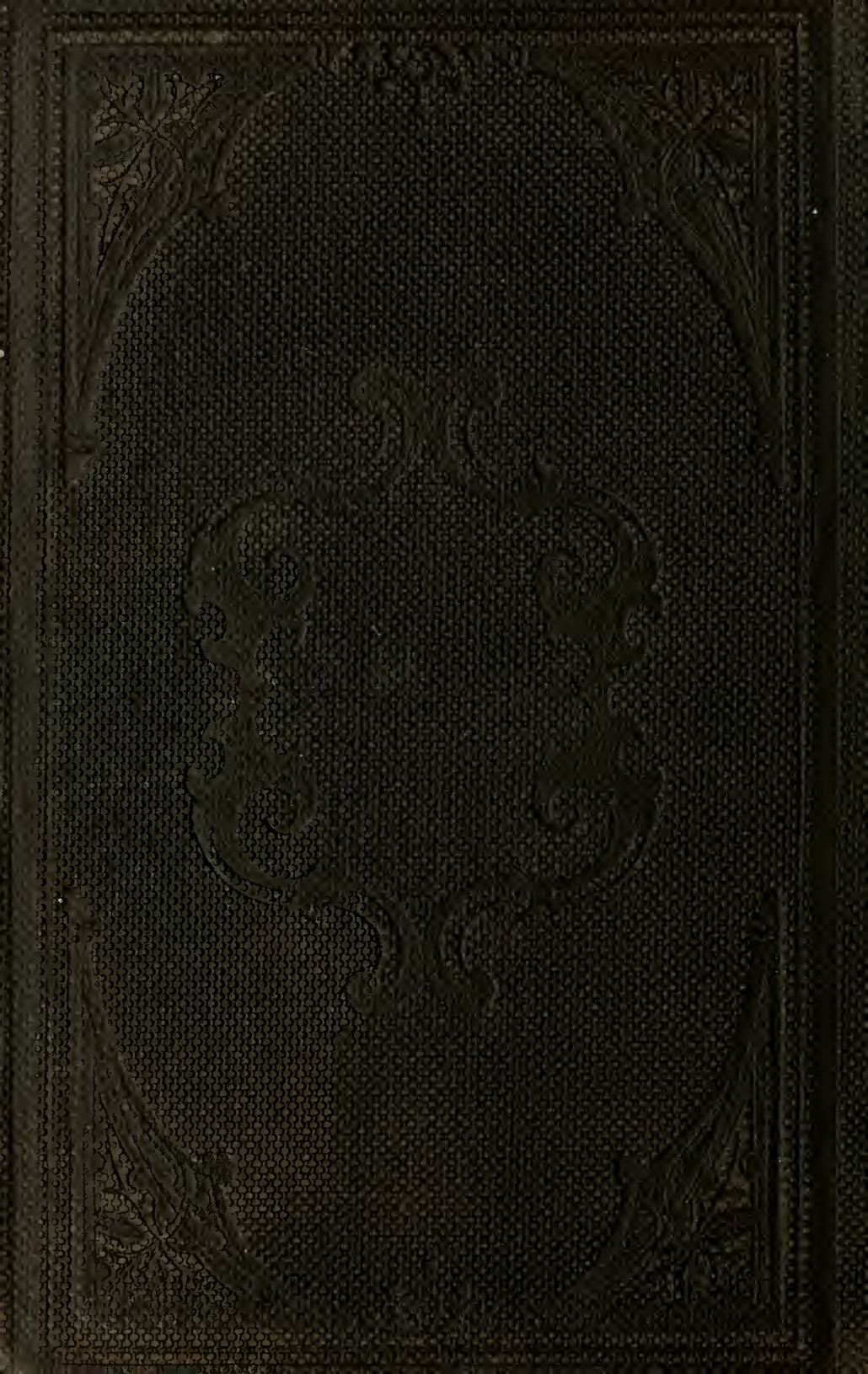
But the time of his departure was at hand. In one of the last meetings he attended, he enlarged in a very striking manner on the words of Paul, "I have fought a good fight, I have finished my course, I

have kept the faith. Henceforth there is laid up for me a crown of righteousness." Eight days before his decease he was present at his own Monthly Meeting, where he dwelt with much unction on "the joy of believing," telling his friends that it might probably be the last time he should plead with them. And such was the case, for never again was his voice thus heard amongst them. A paroxysm of pain obliged him to retire from the meeting before its close—the only time in his life that such an emergency had occurred.

He was from this time confined to the house, suffering extreme physical anguish, in the midst of which he desired his friends might he informed that, though tribulation abounded, consolation did much more abound. Remarking that he might yet have to suffer much more, he added, "I desire not only to do so submissively, but cheerfully. These sufferings are indeed agonizing; but in this my hour of extremity, my Heavenly Father has not forsaken me, but is comforting me. I have had to advocate his cause, and now I am called to serve by patiently suffering, and to glorify Him even in the fires." On one occasion he said, "There is not only peace, but peace and joy in believing—great joy!" And when, in the extremities of tried but not tired patience, he would pray for a little mitigation of his sufferings, he invariably added, "Not my will, but Thine be done."

On being asked how he felt, though he could not tell of any lessening of his pains, he simply answered, "My dear Master is very good to me." Again, "I cannot think that I shall be forsaken; He that careth for the sparrows will surely remember me." "My heart and my strength faileth, but"—and a radiant expressive smile told the realization of the remainder of the text,

which he had recited a short time before. In a severe spasm he meekly said, "Do not be discouraged; it is only the flesh." The two succeeding days were attended with almost constant agony, but each groan was turned into a prayer, ending with "Not my will, but Thine be done." Towards evening, on the 14th, he submissively petitioned for a little relief from suffering, if consistent with his Heavenly Father's will. Very soon the pain finally ceased, and, while he took no notice of external things, the reverence of his countenance indicated a peaceful communion with his God and Saviour.

He slept sweetly during much of the following day, and a little before noon on Sixth-day, the 16th of Eleventh month, 1855, with his family around him, the beloved and honoured servant of the Lord gently breathed his last, full of days and full of peace.

THE END.